The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 2.—WHOLE NUMBER 1042

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, MARCH 8, 1851. AT NO. 12 JOHN-STREET.

1103

Daily Public Worship.

☞ Public Worship Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M
" St. Luke's Church, 8 "
" Church of the Annunciation 9 "
" Church of the Holy Communion 8 " " "
On Fridays, evening Prayer, with Lecture at, 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" Emmanuel Church, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" Church of the Holy Apostles, . . 9 "
Church of the Transfiguration, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" Grace Church Brooklyn Heights, 9 " 4 "

Calendar for March.

9. First Sunday in Lent.
12. Ember Day.
14. Ember Day.
15. Ember Day.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Fourth Sunday in Lent.

APRIL.

6. Fifth Sunday in Lent.
13. Sunday before Easter.
14. Monday before Easter.
15. Tuesday before Easter.
16. Wednesday before Easter.
17. Thursday before Easter.
18. Good Friday.
19. Easter Even.
20. Easter Day.
21. Monday in Easter Week.
22. Tuesday in Easter Week.
25. St. Mark's Day.
27. First Sunday after Easter.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Barton, Rev. John G., 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Bourne, Rev. Rowland H., 40 West 21st st.
Cady, Rev. Philander K., Theological Seminary, Chelsea Square, Twentieth st.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Edwin R. T., 98 Twelfth st. or Ravenswood.
Cook, Rev. Thomas, 276 Houston st.
Cook, Rev. Samuel.
Cox, Rev. Richard, 4 St. Marks Place.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 685 Greenwich st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 916 Broadway.
Grigg, Rev. John, 65 East Broadway.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 86th st. near 3rd Avenue.
Hawks, D.D. LL. D., Rev. Francis L., E. 19th st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 97 Clinton Place.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 70 Franklin st.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 137 Madison st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 224 3d Avenue.
McVickar, Rev. Henry, 8 College Green.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge st.
Moore, Rev. John Wells, 767 Broadway.
Morris, LL D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Pardee, Rev. Isaac, 13 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., Theo. Seminary, 20th st.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 3 St Clement's Place
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., 114 Bank st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Clark, Rev. John W., 256 Pearl st.
Clements, Rev. Francis C., 1 Sands st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Gardiner, Rev. Chas. H., 4 Bond st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Labagh, Rev. Isaac P., 3 Union Place.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Myrtle Av., near Clason.
Stearns, Rev. John, Bond cor. Pacific.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. William F.
Webbe, Rev. William T., 321 Gold st.

WILLIAMSBURGH.

Fash, Rev. George W., Meserole st. near Union Avenue.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st
Walker, Rev. Robert J., South 5th, between 11th & 12th-sts

NEW JERSEY.

Barry, D.D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Macurdy, Rev. David H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.
Sayres, Rev. George, West Hoboken.

Poetry.

For the Churchman.

"Lord, I am not worthy that thou shouldest enter under my roof, but speak the word only, and thy servant shall be healed."

Why am I thus with plenty blest,
While others toil to earn their food,
Why should I be more warmly drest,
Or favored with more earthly good?

'Tis not that I these gifts deserve,
Or merit aught my God bestows,
Not that I ne'er from duty swerve,
But aye with thanks my eyelids close.

Ah! no; of all His love has given,
No part belongs to such as I,
But that I, worm, might enter Heaven,
He sent His only Son to die.

In condescending love He came,
And all earth's deepest sorrows bore,
Endured the cross, despised the shame,
And ope'd to us Salvation's door.

And still His gracious message sounds—
Come unto me and taste my love,
Oh, seek, where lasting life is found,
Knock and an entrance shall be gained above.

Repent, and the baptismal flood
Shall wash thy soul from every stain,
Eat of His flesh, drink of His blood,
Nor let Him die for thee in vain.

And ever near His footstool stay,
Nor scorn His blessed cross to bear,
And keep thee in the narrow way,
And thou a heavenly crown shalt wear.

Burlington, N.J. A. M. H.

Selected Matter.

[From Townsend's Christian Year.]

The Services for Lent.

The Catholic Church enforces upon her children a system of moral training. Her holy solemnities, in their alternate round of fast and festival, present an admirable mixture of severity and love. Her external institutions, silent but effectual monitors to impress upon the mind great and holy truths, are admirably adapted to the weaknesses and infirmities of man. The soul of man, by reason of the corruption of its nature, is averse to the important duty of self-examination, contrition, and repentance. In compassion to this weakness, and conscious of this unwillingness, the Church supplies a remedy for the express purpose of impressing upon every member in her communion the necessity of these duties. A fast is enjoined. A curtailment of bodily enjoyments is recommended, in order to promote that work, to which, when unassisted by Divine grace, the soul of man entertains so manifest a repugnance. No season could be apppointed more peculiarly suited to the institution of this fast, and to the enforcing the necessity of reflection upon the sins of the past life, and hearty resolutions to forsake them, than the days preceding the annual commemoration of the death and resurrection of our Lord Jesus Christ. The Jews ate the bitter herbs of repentance during the week preceding the celebration of their annual Passover. The Christian should come up to a much greater feast, by the more earnest observance of the same preparation. The fast preceding the resurrection was universally observed in all the societies, which formed in the various countries of the world, the one Catholic and Christian Church. The length of this fast at first much varied, according to the customs and institutions which obtained in the different Churches. The two days or the forty hours immediately preceding the festival of Easter, were observed by the Apostles themselves, and this at least was the extension of the fast from their time to the present hour. The fast soon came to be observed during one whole week by some, while, by others, it was kept for a longer or shorter period. There is a passage extant from which many writers warmly argue that the fast of forty days was established as early as the days of Irenaus, A.D. 150. This Bishop, however, must only be supposed to speak of the customs of his Church. The incidental mention of the subject in the contemporary disputes of Victor, Bishop of Rome, and of Polycrates, Bishop of Asia, proves that no fixed period was as yet universally assigned for the duration of this fast. We must believe, therefore, that at first, the length was different in different Churches: while the custom of the Jewish Church, fasting forty days, (the real prototype of this fast,) and the examples of Moses, Elias, and of our Lord himself, most probably soon induced an agreement in this matter; and caused forty days to be assigned in most Churches, as the right duration of this solemn season of humiliation: not longer, least the faithful should despair rather than mourn; not shorter, least they should fail sufficiently to mourn. In support of the early origin of the forty days fast, it may be mentioned that the Quadragesimal fast was recognised as a known date of time in the Nicene Council, A.D. 325, and that it is alluded to in the sermons of the Fathers, in the Eastern and Western Churches, in the third and fourth centuries. The observance of this fast, during a period of forty days, may for these reasons be supposed to have received the assent, and to have been adopted into the practice of the Catholic Church at the end of the fourth century. It was certainly the universal custom of the Church before the formation of her litanies, in the Sacramentaries of Gelasius and Gregory. The Church of England, at her Reformation, wisely retained the observance of this season, derived from the Jewish, into the Christian Church, consecrated by the example and instructions of Christ, recommended by the exhortations and usage of the Apostles, and from their day to the present time, most religiously observed in the Latin and Greek Churches. The abrogation of this solemnity would have been an infraction of the essential principles of the Reformation, as it would have sanctioned an unnecessary departure from the communion and customs of her sisters, the other members of the Catholic Church of Christ.

The first day of this Quadragesimal fast is called the "Head of the Fast," or "Ash-Wednesday. From the very first institution of the Quadragesimal fast, this first day was always celebrated as a day of humiliation and repentance. In the latter ages of the twelfth and thirteenth centuries, its observance was attended by many outward tokens of the most extreme sorrow and self-abasement. The members of the various Churches who had been guilty of any known, or notorious sin, were accustomed to go on this day barefooted to the Church. After having received the admonition of the Bishop, they were reminded of the sentence passed upon Adam, and with lighted tapers in their hands, were driven out of the Church, until the Thursday in Passion Week. This godly discipline of putting notorious sinners to open penance had degenerated at the time of the Reformation, through indulgences, dispensaions, and commutations of penance for money, into a vain and idle ceremony, of sprinkling ashes upon the head as emblems of outward sorrow, and of a formal confession at this period, of all persons, whether they were real penitents or the contrary. The Salisbury Missal contains a service for the benediction, and rubrics for directions, in using these ashes. These ashes were designed to remind the penitents of their mortality, and to teach them that they must return to the dust, and that they deserved to be burnt to ashes. The Church of England, unwilling to retain a vain and idle ceremony, and unable, through the emergencies of the times, to return to, and to restore the primitive and godly discipline anciently used at this season, has prepared, from the old services of the day, a new form of penitential devotion. The Church of England remits nothing in theory of the rigour of the ancient fast, nor resigns any claim to that power which is necessarily inherent in her, of expelling those who transgress the laws of her communion, from all participation in the privileges which, as a society, she confers. The Church of England, by the expression of a wish, for its restoration, maintains a claim to the exercise of this power of excommunication, or of depriving all notorious offenders from all benefits in the privileges of fellowship and communion. In the main while a service of Commination is appointed, that while notorious offenders cannot be put to open penance, they may be led to flee from such vices, to which, by their own mouths, they proclaim the curse of God to be their due.

[From the same.]

Commentary on the Epistle for Ash-Wednesday.—Joel, ii 12—17.

This is part of an exhortation of the Prophet Joel to the people of Judah, to return and to repent of their national sins. Joel had described in the first chapter of his prophecy, the misery and desolation to which the land of Judea had been reduced by famine. The greatness of the scarcity is proved by the temple service itself being interrupted—there not being found food enough to make the accustomed meat-offering and drink-offering unto Jehovah. The Prophet exhorts the people to repentance, and intimates that if their reformation be sincere, the Lord God of their nation would remove the famine, or at least so far mitigate its severity, as to allow the continuance of the daily offerings prescribed by the Levitical laws. Great indeed, under these circumstances, must have been the national distress; and greatly must that distress have been increased by the fear of still further offending Jehovah by the discontinuance of the daily sacrifice, and the breach of the Mosaic law. The Jews, as the eastern nations of the present day, wore long linen garments. These they were accustomed to tear on occasions of severe sorrow. The Church, on the selection of this Epistle and Gospel, desires to instruct her people, that outward fasting should be attended with inward contrition; that not the abstaining from meats, nor the maceration of the body, but the affliction of the soul, the turning away from sin with sincerity of purpose, and with unfeigned resolutions of amendment, is the fast acceptable to God, and profitable to the salvation of the soul.

The Gospel.—St. Matthew vi. 16-21.

At the time when our Blessed Lord tabernacled among men, the inhabitants of Judea, both priests and people, the rabbis and the multitude, were contaminated by one general corruption of manners. The Pharisees, the most strict of their religious parties, still kept the fasts enjoined by the law, but they made their observance of them the pretext of oppression. Their forms of religion became the cloak only of their impiety. They devoured widows' houses, and for a pretence made long prayers. Our Blessed Lord in this portion of Scripture, reproves the abuses with which the ordinance of fasting had been corrupted. He does not remove the ordinance itself. Speaking to Jewish men, to his disciples and the assembled people, He takes for granted that they paid obedience to the law, which enjoined fasts; while He only enforces the motives which could render their obedience more acceptable and approved, and prescribes rules for the duty of fasting, which are of general use and application. Although men in the present day are too much lovers of ease and pleasure to attend to this duty, its observance throughout the Old and New Testament, in a variety of instances, has been accompanied with peculiar and distinguished blessings. The Word of God cannot alter or accommodate itself to fashion or opinion. What is true in one age, is also true in another. It is evident from the portion of Scripture read as the Gospel of the day, that our Blessed Lord wished this practice to be encouraged. Jesus himself fasted, and the holiest men in all ages have followed his example. Let every one therefore, who either deems fasting to be superstitious or unnecessary, suspect that his religion is more a habit than a principle founded on the Word of God. It is not that we commend ourselves to God by taking of this, or abstaining from that particular kind of meat, but it is the motive which He respects. It is the instituted means of subduing the flesh to the spirit, of bringing the inferior into subjection to the superior or nobler part of man, of preventing the indulgence of the body from brutalizing the spiritual nature of man. The animal man, though mortified, is not dead in the Christian. It is not dormant It is always opposing and struggling against the spiritual nature. Fasting and self-denial are absolutely necessary, and are the means appointed by Him who knew what was in man, to subdue, mortify, and bring down the flesh to the spirit. Fasting is only efficacious when practised from this motive. As a matter of form or ceremony, it is useless. No outward professions, no sadness of countenance, no abstinence from meat, will be sufficient. The sorrow of the heart, the secret prayer, the earnest supplication, will alone be accepted and rewarded. The Church of England neither repudiates with the sectarian, the custom of fasting, as legal and unnecessary; nor debases it, as is often the case with the Romanist, into a superstitious observance. The Church recommends its practice at this season as a great aid in the design of her present services—repentance and reformation. "Our sorrow and mourning must be inward in the heart, and not in outward show only. Yea it is requisite in all things, that we cleanse our hearts from sin, and then direct our fast to such an end that God will allow to be good." The greater the private disregard by Churchmen of this holy season, the greater is the inconsistency between their own practice, and the principles of that pure and reformed branch of the Catholic Church, of which they are the baptized members.

From the Spirit of Missions.

Bishop Boone and the Shin Question.

Concluded.

Another pamphlet of 28 pages, in opposition to Shin, and advocating Shang-te, made its appearance at Shanghae, in 1850. It is entitled, "Some thoughts on the proper term to be employed to translate Elohim and Theos into Chinese: by an American Missionary in China." It has been ascribed to the Rev. E. Doty. The author maintains that, whatever the Chinese may now be, they were originally monotheists. All however, that he says in defence of this position resolves itself into this, that there is abundant evidence to prove "that *distinct traces* of some knowledge of the *true God* did continue to exist long after the flood; that Abraham found a priest of the most high God, even among the notoriously wicked Canaanites, and also a God-fearing Philistine in Abimelech;" that *one* being and only *one* is spoken of in the Chinese sacred books, of whom are predicated attributes, and to whom works are ascribed, such as belong only to the true God." He affirms also that "this knowledge of that one being appears to have been more clearly possessed, and to have exerted a far greater controlling influence about the time that the Patriarch Abraham lived than is now the case or has been for centuries."* It is obvious, that a considerable and even minute acquaintance with Chinese life and morals at the very remote periods alluded to must be possessed, in order to enable one to form such an opinion and to draw such a parallel. It is only to be regretted, that the author has thought it sufficient simply to make statements, presuming them to be so clear to his brethren, "The Protestant Missionaries in China," to whom he addresses his remarks, as not to require any confirmation. Unfortunately we of the Western world are less happily circumstanced; our convictions, therefore, cannot be so certain, and the author must regard us as unreasonable, if we ask him to favor us with some proof. He objects to the use of Shin for God, because it is of too general a signification, (herein agreeing with Dr. Medhurst,) inasmuch as it is employed to denote whatever is spiritual. He adds also another reason, namely, that although it is applied to the multifarious objects of Chinese worship, it does not designate them as God, or as in any degree partaking of divine character. This honor he does not allow to appertain to any except *one of the Tes*. Speaking of these beings, he says as follows: "Of all the Tes, only one is presented in a light which leaves the impression on the mind that he is regarded a god, *a divine, powerful, independent and glorious being*. Where is there evidence that this one being is ever worshipped at all by any class of Chinese? All below the emperor are, by the ritual, prohibited from worshipping him. 'The middle kingdom' tells us, this prohibition is sanctioned by the penalty of death. All Shins are regarded as deriving their authority from this great Te, as being subject to him and accountable to him, not as inferior gods to a superior god, but as ministers and servants to their sovereign and lord."* It would seem then, *that God, or a god, is not worshipped at all in China*, except by the emperor; and that the worship of the whole body of his subjects is addressed to different sorts of spiritual beings, whom the worshippers themselves do not regard as possessed of any divinity.

Perhaps it may tend to remove some embarrassment on the subject of this controvery, to keep in mind that both parties agree in this—that the Shin are the objects of Chinese worship. One party may perhaps regard this term as expressive of their supposed divine power, or some other attribute; the other maintains that the spirituality of their nature and character is all that the term indicates, and all that it predicates of them. Still, it is a matter of fact, that they are the only objects of Chinese worship. Is there not, therefore, at least as much reason to use this term in order to translate the word for a being or beings—of whom the most prominent representation given in the Bible is, that the former alone ought to be, and the others were adored and worshipped—as any other term that the language affords.? If Te were employed, it ought by the author's own showing to be limited to the true God, and then, as he acknowledges, some other must be used as a translation of the same original word when designating any false God. Such a course may be practicable in many cases, but it would be manifestly impossible in some; as for instance, to give but one example: "the *god* that answereth by fire, let him be *God*." 1 Kings xviii. 24.

In connection with this subject, the following extract from a letter of Bishop Boone, dated Shanghae, Aug. 9, 1850, will be read with no little interest. Some notice of the Geography mentioned appeared in the Missionary Herald from which it was published in the Protestant Churchman for July 20, 1850, to which the reader is referred. The extracts are exceedingly curious. The notice of Washington, given by the Chinese writer, is characterized by a beautiful simplicity.—"I send you herewith a copy of a few lines† from a work on Geography recently published by the Lieutenant Governor of Fuhkeen Province, one of the most accomplished writers of the present time. You will perceive, he says the Parsee worship the *Shin* of fire, and that all west of Judea worship the *Shin* of heaven: and that *this Shin* of heaven gave the law to Moses There can therefore be no doubt who this being is—a god, and no *mere spirit*. He further tells us, that about A. D. 900 there was a temple to *Yaou Shin* (Jehovah‡ *Shin*) and that this *Yaou Shin* is the Shin of heaven who gave the law to Moses. (See Gesenius sub voce Jehovah for the pronunciation of Yao.) These temples were most probably erected by the Nestorians, who, according to the Syrian monument, entered China A. D. 635, and who, Marco Polo tells us, had two churches in the neighborhood of Nankin."

Although this notice has already been extended far beyond the writer's original intention, he cannot bring it to a termination without trespassing a little longer on the patience of his readers. Bishop Boone has lately published in the Chinese Repository, a review of the whole controversy; a part only of it has reached this country in loose sheets. Had this valuable paper fallen into my hands earlier, I might advantageously have substituted much of what the Bishop says in place of this article. As it is, however, I shall merely make a few quotations. After giving a brief account of former publications, the Bishop remarks as follows: "On looking at the above abstract of my argument, it will be seen that the conclusion, 'we must use *Shin* to render *Elohim and Theos*,' rests on the following propositions:

1st. The Chinese do not know any being who may truly and properly be called God; they have therefore no name for such a being, no word in their language answering to our word God.

2d. That this being the state of things, we must seek the general name of their Gods, and content ourselves with the use of the word in Chinese that answers to our words, a *God, Gods*, as the best that can be done under the circumstances.

That *Shin* is the general and generic name of the Chinese gods, and therefore it follows that this word should be used to render *Elohim* and *Theos* into Chinese.

From the nature and connection of the above propositions, it will also be seen, that to invalidate this conclusion, one of the five following propositions must be sustained.

(*a.*) The Chinese do know a being, who is truly and properly God, or in other words, the highest being known to them is not a false God, but is the very being whom we call God, whose name is therefore the proper word by which to render *Elohim* and *Theos* in all cases: or,

(*b.*) Admitting that the Chinese do not know the true God, contend that we should use a relative, not an absolute and generic term, to render *Elohim* and *Theos*, because these words are relatives, and not absolute terms: or,

(*c.*) Admitting the highest being known to the Chinese is not truly and properly God, yet affirm that his name or title, and not the generic name of the Chinese gods, should be used to render *Elohim* and *Theos* in all cases: or,

(*d.*) Admitting the facts to be as stated in prop. (b,) affirm that we should render *Elohim* and *Theos* only when these words are used *proprie* by the name or title of this highest being, that is, *Shang-te*; and when used *improprie*, they should be rendered by *Shin* or *Shin-ming*: or lastly,

(*e.*) Admitting that, under the above-mentioned circumstances, the generic name of the Chinese gods should be used, if such can be found, deny that *Shin* is this generic name, and affirm on the contrary, that as the Chinese have neither a name for any being truly and properly God, nor any generic name of their gods, and the words *Elohim* ond *Theos* must be rendered by a generic term, we have no resource but that of transferring the original word.

All the objections that have been urged against the use of *Shin*, will come naturally under one or other of these heads; and it will promote, we think, a clear understanding of the questions that have been raised, and of all points at issue to discuss them in this order."*

A discussion of all these points, necessarily involves a vast deal of matter, and it must be obvious to every intelligent reader, that an author who lays out such a plan of his work, cannot have conducted his investigation carelessly and loosely, and it is *a priori* probable that the conclusion at which he has arrived, is founded upon extensive examination and sound reasoning.

The Bishop then proceeds to "indicate in general terms, the positions maintained by those whose pamphlets he proposes to answer, and to discuss the issues made between these several writers and his Essay, in the order above set forth."†

Two or three extracts from such portions of the Defence as have been received, may serve to assist the reader in forming some judgment as to its general character; although I must acknowledge, the procedure is too much like an exhibition of a brick or two, as a specimen of some old and imposing building.

Dr. Medhurst and his friends addressed a note to Dr. Boone, in reply to a letter of his which they thought unsatisfactory. The defence contains the note. It states that the "principal" ground of dissatisfaction was, that the letter "omitted any statement that it was quite probable that the Missionaries using *Shang-te* for God, would accompany it with such explanations as would, in their estimation, prevent the Chinese from understanding the term as alluding to any being with whom they had been previously acquainted, but to one whose being and attributes are revealed in the sacred Scriptures." Whether owing to inconsideration or not, it is very evident that the party who join in the note abandon the position which they had before maintained, as to the *suitableness of Shang-te* to express the true God. Bishop Boone avails himself of this circumstance: "From this note, it will appear, that instead of maintaining that *Shang-te* is the true God, Dr. Medhurst's habit, and that of Messrs. Stronach and Milne was, *carefully so to explain their use of the phrase to the Chinese, as to prevent them from understanding it as even alluding to any being with whom they were acquainted!*" Well may "Dr. M. and his friends give up," as they do in a "letter of 30th January, 1850, all the native terms as untenable, and propose to use the transferred term, *Aloah*, as the rendering of *Elohim* and *Theos* in all cases!"‡ With this extract, which plainly illustrates the difficulty felt by these gentlemen in the use of Shang-te, it may be well to compare the strikingly confident language of Dr Legge. He does not hesitate to affirm, that "the Chinese do know the *Being* we Christians call God, they really know *him*, though only in an imperfect manner, the *Being* is the very *same; Shang-te* is God over all blessed forever."§ It is not without strong reason that the Bishop remarks, in a subsequent part of his Defence:‖ "We cannot but think that Dr. Legge has a very difficult task before him, whether he appeals to the Chinese cosmogony or the Chinese ritual."

The following extracts may serve to illustrate the author's readiness and acuteness: "I have never seen any *assertion* produced from any Chinese writer, that states his (*Shang-te's*) self-existence from eternity. Dr. Medhurst admits, in his "Inquiry," p. 5, that he has never found such a passage, but seeks to do away with the effects of this fatal admission on *Shang-te's* claim to be regarded as truly and properly God, by adding that we nowhere meet with a single passage which speaks of his origin.' But this surely is not enough. Self-existence from eternity is not such a matter-of-course appendage to a Ruler, that it must, if writers only keep silence about it, be inferred. This is an admissible escape from the proof manifestly demanded of a point essential to the support of the cause of *Shang-te*. It amounts to this, nobody has predicted this of Shang-te, *therefore* we will infer it; or, in other words, as the point is essential to us, we will beg the question. But to this we cannot consent. The Chinese may never have conceived of, or spoken of any being or thing as existing from eternity, in which case the inference would be against the supposition that they regarded *Shang-te* as self-existent from eternity. Or, they may have conceived of and spoken of eternally existing principles, and not mentioned *Shang-te* among them; in which case the inference against *Shang-te's* self-existence from eternity would be tenfold stronger. This last is the fact; the Chinese have speculated about eternally existing first principles, but *Shang-te* is not mentioned among them. These principles are *tau* and *li*, which are the same, that is, the primitive reason, destiny, fate, which neither wills nor wishes, plans nor makes,' and *K'i* the primordial substance, which 'can settle and collect together, make and do.' In regard to the making of the heavens and the earth, Chinese writers are not silent. They do not regard heaven and earth as eternal. They are *made, and made in time*; but Shang-te *had nothing to do with the making of them*."** He proceeds to illustrate this by quoting at length from a distinguished Chinese writer.

No less illustrative of his candor is the following admission, made to an opponent, who certainly has not shown him any particular courtesy: "Dr. Legge's strictures on my use of the word, 'appellative noun' are just; I wanted the opposite of 'relative,' and the proper term absolute' did not occur to me. I am glad that Dr. Legge has called my attention to my mistake, and brought up the question more clearly for discussion, by pointing out the proper term to be used, namely, *absolute* and *relative*. I regret that I did not express my meaning more accurately."†† In this beautifully Christian simplicity of manner does he acknowledge a mistake, which, after all, amounts to nothing more than a mere inadvertence of expression; and which a reader must be exceedingly captious who would desire to regard it in any other light.

This defence, and the Bishop's other publications, and his letters on this controverted subject, must be read in full, in order to be rightly appreciated; and nothing is risked in saying, that a candid reader cannot rise from the perusal of them without a strong impression of the deep conscientiousness, the extensive knowledge, and the sound logical acumen, which distinguish the Right Rev. author.

* Page 13.

* P. 20.
† The copy is beautifully printed in Chinese characters.
‡ The reader is requested to bear in mind, that in Hebrew, German, and some other languages, our English J is sounded like Y. Jao therefore, a contraction of Jehovah, might be written Yao; as we say halleluiah for hallelujah that is hallelu, praise ye, iah or jah Yehovah.

* Defence of an Essay, &c., p. 5, 6.
† P. 16.
‡ Page 12.
§ Page 16.
‖ Page 42.
** Pages 25, 26.
†† Page 46.

Communications.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXIV.

Practical Teachings.

"As when a hungry man dreameth, and behold he eateth, but he awaketh, and his soul is empty; or as a thirsty man dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite"; so I must confess, that as a Presbyterian, I had longings and cravings, which all the dogmas of my faith could never satisfy. They know it. Their divines know it (The boldness and emptiness of the theory they cover up with the name of mystery.) When they have attempted to vindicate the ways of God for the decree that "permitted evil," they have often confessed that while they sought to satisfy the people, they have not felt satisfied themselves. When they have smoothed over the tenet of personal election, quite to the satisfaction of the hearers, I have heard them acknowledge that beyond and behind all this, they saw themselves an unbridged and unfathomable gulf. When they represent the sufferings of Christ as "*satisfaction*" to the "*vindicatory justice*" of God, intended to "*appease*" God's wrath toward our unhappy race, and those sufferings as of equal commercial value with the sufferings of the elect to all eternity, these are terms in the proposition from which I know that they often in their heart of hearts instinctively shrink. If they extend this substitute of so much suffering for so much sin to all mankind, they are hampered with the objection why should a just God exact this suffering twice, once from the Innocent and once from the guilty? If to escape the embarrassment, they adopt the now New England heresy, that the sufferings of Christ were merely "an exhibition" of God's hatred of sin "by inflicting pain on an innocent Person," the exaction bears still more the appearance of a wanton and vindictive determination. No wonder the mind revolts. No wonder all New England falls back into Unitarianism, or any other *ism* that will cling to the Creator in His rightful character as the universal Father. On these and a thousand cognate points, there were moments when my soul was dark, and all His storms went over me; nor did the day-star dawn into my heart until I came within the Spirit's sphere of the teaching of the ancient Church.

Calvinism sees no purpose of the Incarnation, but that the Son of God should *suffer!* As to all the miracles of His life, they could have clustered about the cross, and all his teachings could have come to us through others! No other purpose seems to occur to the mind of Calvinism, than to "satisfy" an offended God, and placably dispose Him toward our unhappy race! Here the light of the Catholic religion bursts into my sepulchre; I wipe the cold sweat from my brow, and emerge from the darkness of suffocation in which the corroding chains of Calvinism held me!

"God manifest in flesh!" Not so properly a man, as made "in the likeness of men" and "in fashion as a man"; for "the Word was made Flesh"; God was made Man; the Divinity-Humanity; the God-Man; the "Second Adam" or generic Man comprehending the race, as the First Adam, or generic Man, comprehended the same race before. "The first Adam [or the first Man, as the name signifies] was made a living soul," and through him the human race become partakers of his natural life; "the last Adam or Man was made a quickening Spirit," imparting new life to that race again. As the race were a unit in Adam; so they were a unit in Christ, and the Church, like our race, existed as a whole, before it existed in its parts. To speak nearly in the words of others:—"In Him human nature, elevated by conjunction with Divinity—perfected by the discipline of self-denial and suffering—having subdued temptation—freed by death from all that is corruptible—rendered incorruptible by the resurrection—glorified by His ascension—this redeemed Humanity, by the power of the Divinity with which it is inseparably united, passes over (as did the principle of life natural from the first Man) to the members of the second Man, as the principle of their regeneration and perfection. 'The last Adam (or Man) is made a quickening Spirit; a spirit of regeneration, righteousness, sanctification and resurrection; for "if the spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by His Spirit that swelleth in you.' What Christ is in Himself, He becomes in us," and in all that He did it was not the individual person, but the new, the second, the generic Man that did it; we in Him, and He in us. The presence of the second MAN in heaven is a continual recommendation of us to God's mercy, as a pledge to God and all His angels that they in whom He dwells by His "quickening Spirit" passing over from His Body to quicken our "mortal bodies," shall in like manner be presented in heaven free from the defilements and deformities of sin. When the universal Church now worships in the earthly sanctuary, their worship is exalted far beyond all sectarian corruption, because the second Man, the High Priest of the universe is passed into the heavens to appear for us in the Presence of God, and to offer for us, and with us, and within us, by a Humanity from which everything is purged on which sin had fastened, a worthy and boundless worship. And as "we in Him" do worship in heaven, so "He in us," an energizing principle carried over into our "mortal bodies" by His Spirit that dwelleth in us, worships and is worshipped in the earthly house. And as the mere form of man in which Christ came, cannot fill all things in heaven and earth at once, so we are now "baptized into Christ," "baptized into His body," "and are members of His body, of His flesh, and of His bones," as truly as we were of the first Man, that we might be "His Church, which is His Body, the fulness or *pleroma* of Him that filleth all in all." His bodily presence is in heaven; it is no mystery; it is no calamity; the world has the loss made up; His members are on the earth—everywhere—and always—which He in the body could not have been. They are His eyes to look around and weep with them that weep—His feet to go from scene to scene of want and sorrow—His hands to distribute bread among the poor and be laid in blessing on the heads of little ones—His ears to hear the cry of distress along the way side—His lips to teach, console, and save—in a word they are in Him, Prophets, Priests, and Kings, "a royal Priesthood" to perpetuate the fasts, the prayers, the teachings, the life, the alms-deeds, the sufferings, that he began on earth; yea, to "fill up that

which is behind of the sufferings of Christ for His Body's sake which is His Church." And when sectarism shall pass away and the Church again feel that she is but the universal Presence of *an imparted and indwelling Christ*, how shall the tear of sorrow gladden into joy and the desert blossom as the rose!

Our adorable Lord did not teach all who were to be taught—nor feed all who were to be fed—nor heal all that were to be healed—nor comfort all that were to be bereaved—nor bless all babes that were to be blessed—nor say all that was to be said—nor do all that was to be done—nor suffer all that was to be suffered, for the world's redemption; for "I," said one of His members, "fill up that which is behind of the sufferings of Christ, for His Body's sake which is His Church." Christ, as the second Adam, soon went out from Himself into the twelve—the seventy—the hundred and twenty—the three thousand—the universal Church—to multiply and replenish the earth. But the Church was in the twelve before it was in the seventy, and it was in Christ before it was in the twelve. This blessed Union, whence is derived our Life through the "quickening Spirit" is one of *the lost pearls* of Sectarianism. For more than a gloomy century, Sectarianism has lost the illustrious doctrine of the Incarnation in its power, arrays in terrific ceremony, the Son of God in a body expressly and solely for the scaffold, and cannot understand how all humanity was sanctified in Him by meritorious deeds and sufferings, and prayers and fasts, and vigils and victories, and from its second Adam inherited the universal principle of life. It regards Christ not as the Second Man, but as an isolated person, alike isolated from God and men, appeasing the former, and *purchasing* the Holy Ghost to send, distinctly from himself, and for a separate work, to the elect. No Calvinist on earth can tell you why Christ *fasted;* only His Body that perpetuates His fast can reveal in you the tremendous secret. No Calvinist on earth can tell you satisfactorily, what meant *the awful conflict* with the devil; only the Church can impart to you this knowledge. No Calvinist on earth can tell you why Christ *must be* an infant, and pass through all the stages of humanity up to the final triumph; only the Church can explain the blessed mystery. Calvinism asks of Christ only his manly form to "bathe the sword of justice" in His Blood; the Catholic religion requires that form to embrace all the states and conditions of humanity, that it may sanctify them all and become an energizing principle of life and renovation to them all. Sectarianism begins therefore with the full-grown man to effect his regeneration; the Catholic religion begins, where redemption in the body of Christ began, with "*the infant of days.*" Sectarianism commences by imparting *knowledge;* the Catholic religion begins where its race began, by imparting *life*. Andrew and Peter, and Matthew received the germ of *life*, so that they left all and followed Him, before they were *taught;* and the twelve received the direction, "Go, teach (a word badly translated, and literally signifying to *disciple*) all nations, *baptizing* them in the name, &c., *teaching* them to observe all things, &c." This was the natural order in the first Man Adam; life first; knowledge and improvement afterwards: and this is the order in the second Man, life first, then faith and progress. Life *must* come before knowledge and faith, else were our children not saved. "The Word was made Flesh—and in Him was Life, and the Life was the Light of *men*." And as the infant lives, before it is born; so is this Life "the Light of every man that cometh into the world." As by the natural birth the previous natural life is introduced into a new condition more favorable to its developement, so in the washing of regeneration, each human being is born again or brought by Baptism into the more congenial sphere of the Spirit's operations, and the more immediate energization of the Body of Christ through the "joints and bands" which "knit" it together and "minister nourishment." Our second Adam when baptized in Jordan, in the name of Humanity at large, received a pledge and measure of the Spirit and the element of victory for the future conflict in the wilderness; and this life in our individual baptism is born again into conditions more favorable to its progress and its growth. In the lands of Paganism, we eat with her of Canaan the crumbs from the table; and where the energizing dews of baptism fall, we are only more positively "a holy nation" and come within the Body of Christ, the peculiar sphere and presence-temple of the Spirit. The Church is not made first of individuals, but proceeds from a Unit, and destroys individuality and separatism by drawing all things to itself; "the communication *precedes* the reception;" the "preventing grace" is prior to all knowledge and to all faith; there cannot be even faith without grace, and this glorious "predestination to the adoption of sons" in a new and sinless Adam is a predestination of all your "infants of a span long" to salvation, from which they can only fall as a fruitless branch may wither from its vine. Light breaks on my path! Away with your cold and freezing dogmas.

Dr. Alexander, of Princeton, in a work already quoted, remarks that the simple reason for believing that *all* baptized infants are not born again, is, that they give no evidence of such regeneration. I confess that my own observations in life, lead me to a very different conclusion. I find no such "fruits of the Spirit" in adult years, as I see in new-born babes; such things in babes "totally depraved" and without renovating grace, could never have been! They are soon made gentle and meek and generous, readily forgiving, and presently forgetting, reposing on your word, not filled with envy, and evil-speaking and suspicion, and unbelief and jealousy and selfishness, as your grown-up regenerated men. And all this in a great degree before instruction, proving "the *life*-principle" to precede the principle of knowledge and faith. Treat your "regenerated" *men*, as you treat these babes in Christ; tell *them* they are not regenerated; keep *them* from the sacraments, because their selfishness and skepticism and doubts and avarice, and heart-burnings prove them "totally depraved," and mark the result in them of that terrible experiment you make upon your children, teaching the little ones that they are the children of the devil, born to sin in the first Adam, and born not again to grace in the second! No, Sirs! You cannot find the child that gives no sign of spiritual life or the baptized and trained child that does not give those signs affectingly and delightfully. See its little eyes bathed as you tell it of the child in the manger! See its little heart swell and break, as you tell it the story of the cross! See how it sleeps in a perfect faith in the keeping of its God! See how it sorrows when you tell it it has wounded its Lord! See how it forgives, and asks its playmates to forgive! Not regenerated? What, Sirs, can you mean? See your regenerated man in his experience-meeting, vaunting his recent gorgeous conversion! He "does not care any more what man can do or say; it cannot harm him; he could lie down and let the world tread on him; he is born again:"—but do that man an injury, and put him to the trial! He "has parted joyfully with all for Christ, and grieves that he has not a thousand worlds to devote to the service of his Lord:"—go, ask that man to part with one poor shilling for an orphan passing by, and put his vaunted love to its proper test!"* Now, do this little baptized child a wrong, does his momentary passion settle into sullenness and hate? Bring to him your little crape-covered orphan or tell him that that orphan's mother is in yonder cottage pale with hunger and want, and put into his hand the only shilling that he has on earth.†

No! No! It is the teaching and example of your adults that smother the charming evidences of regeneration in your children. No! No! You have *another* reason for believing they are regenerated, and must wait for *knowledge* to precede *life!* Your reason too often is, that a child once "regenerated" could never "fall from grace"—a reason that of course has no weight with us—and we fall back and invite the world to fall back with us, upon the provisions of the Catholic religion.

ONE OF THREE HUNDRED

To be Continued.

*The orphan will still want for bread, but your "regenerated" soul will sing above the rest at the next high-wrought meeting:

"How happy are they,
Who the Saviour obey,
And have laid up their treasure above!
What tongue can express
The sweet comfort and peace
Of a soul in its earliest love!

"I rode on the sky
Freely justified, I,
Nor did envy Elijah his seat!
My soul mounted higher
In a chariot of fire,
And the moon it was under my feet."

†This little baptized child will be found to learn in a few months what your "regenerated" adult will perhaps never learn at all, that

"Scripture saith the poor and sad
Are types of God the Son,
And he who makes their bosoms glad,
Makes glad the Holy One!"

For the Churchman.

Abuses of the Pulpit.

Nothing is more common than for scenes like what is described below, to occur; indeed they are so common among some of the Denominations as to excite no surprise, and no sense of indecency. In our own Church, too, I have heard agents of societies talking of the doings and books, *alias*, merchandising, of societies, till it seemed to me the pulpit was little better than the standplace of an auctioneer or a crying advertiser.

"We have frequently admired the ingenuity of business men in devising ways of spreading the quality of their wares before the public. Yesterday, however, we saw the capping of the climax. After the discourse was concluded in one of our fashionable churches, it was solemnly announced that Brother B. had lately received a large supply of hymn books, which he was prepared to sell a little lower than any one else in the city. Next Sabbath we expect to see the pulpit covered with a miscellaneous collection of placards and business advertisements, with a theatre bill or two, by way of increasing the effect.

This incident forcibly reminded us, at the time, of a back-woods incident of some years' standing, but never committed to type. One of the members of a numerous congregation, rather unpopular and fearful of the issue, though staunch in the faith, had been nominated for a small county office. The Parson happened to be his fast friend, and the result of their deliberations startled the audience of the next Sabbath in the following announcement:—"Br. ———, being about to run for the office of County Treasurer, humbly solicits the prayers of the congregation."—*Pensylvania Statesman*."

I believe this kind of work on Sunday is excused on the ground that it is a work of charity these societies have in hand. But is it so, except in guise and pretence? These societies are carried on at an immense expense. They pay larger salaries than private enterprise can, and have more men in their employ than just economy would allow. These expenses must all be paid out of the profits of their business, and one would think it requires they should keep no Sunday in order to get along. Now as to the question of their's being a work of charity:—In what sense is it so? Is it so in any higher practical sense than the business of any reasonable Christian man? Let us see. It is right to look things and pretences in the face till we know them.

A. B. C., and so down the alphabet, live on the income of these societies, and it is believed, live better than they could in any other way of serving themselves. The merchandise of the Societies is always paid for by the public. They give nothing away in any true sense, unless profits exceed expenses. So far and so much is true.

Now what more do they than other men? Other men live on the profits of their business, and when profits exceed expenses considerably, are very apt, if they be good men, to be charitable,—and all this time, in all their business, they are no charge to the public, bear their due proportion of public taxes and expenses, keep the Sabbath, and feel in the end that they have no occasion for boasting of the good they do or intend. Which, then, of the two is the most charitable? Which is doing the better work? Which will best bear the most searching investigation you can make into the case—the common, honest business of the world, or the business of charity, so called, daily glorifying herself in a work which she does for the filling of her own hands, many-handed as she makes herself through the blindness of the public to the actual merits and working of the system.

It is a question which many are asking, "when will the worship of God in his church cease to be disturbed by the business cry of charity agents?"

I answer just so soon as Christian people see the enormity of this practice, and learn, if they have *merchandising societies*, they should do their work without encroaching on the Lord's day. This way of using the Church of God will certainly be the wonderment of a better age. There was never any great reign of folly that was not succeeded by some reinstatement of men in their senses. Christians could once gamble in lotteries and build churches on the proceeds of such speculation—they could do many other things not worthy to be named, and it took them a long time to get their eyes open and their senses redeemed. But now that deliverance has come, now that they see the light, the wonder is that there was ever any darkness on such subjects.

MUCH THOUGHT.

For the Churchman.

Mysteries of God.—No. III.

"Influential motives," subordinate, but instruments of Grace.

The great majority of Christians dwell, in their meditations, rather on the Crucifixion of our Blessed Lord, than on His Incarnation. They dwell, with mournful pleasure, not so much upon the *mystery* of God's Son dying for us, and procuring pardon, by atonement and propitiation, as upon the *fact* that an innocent being suffered for man. Hence it is that they view His death as something altogether disconnected with his Incarnation, fixing each event, as it were, to a single point of time; when, in truth, the latter envelopes the former, and all other mysteries of Redemption, creating a new world of men, the first beginnings of which were in the Virgin's womb; reaching on, by *living* on, through our Lord's life and death, rendering Him capable of all that savored of weakness in what He did, and still extending its influence to all his members—even to those who are "bone of His bone and flesh of His flesh."

Meditating on the Crucifixion simply as a fact, in the history of Redemption—detached from all other works of our Lord and standing *alone*, rather than a minor *mystery* within the orbit of His Incarnation, they come to consider it not only preemenint, as a work of mercy, but the very fountain of spiritual life—the creative agent which, working upon our feelings, "begets us again to a lively hope."

We cannot doubt but that in the dreadful scenes of Calvary there is every thing to excite a holy horror of sin, and to kindle nature's warmest sympathies for the suffering victim. But excited eeling is only useful, in religion, as it carries us beyond ourselves for the moment, and helps onward the first beginnings of a work which must afterwards be accomplished in a calmer frame. And although the Crucifixion exerts a wonderful influence on the minds, even of men who have neglected religion almost entirely, it is the Incarnation which claims, all life long, our holiest meditations,—which excites our holiest feelings of self-abasement,—and while it grinds to powder, at the same time, lifts us up to the "honor and worship of angels."

What our meditations do for us, even when guided and sanctified by the Holy Spirit, is of course a very different thing from that which the Incarnation itself has effected and still worketh in us. So also of the Crucifixion. But though different in its character and more in accordance with nature, it is nevertheless efficacious and real. We allude to those influences of which sectarians speak so flippantly, and at the efficacy of which, I am sorry to add, some writers, Catholic in other respects, are inclined to sneer. That world-wise analysis of feelings excited in meditating on the Crucifixion, by which is shown the *rationale* of conversion and new-birth we utterly eschew as the child of unbelief rather than of Faith. But on the other hand we would condemn those who speak slightingly of "influential motives and the like," because, forsooth, sectarians narrow down the Gospel simply to the working of these, and disport themselves on the surface of theology unconscious, it would seem, of deep, pure waters beneath.

There are, doubtless, thousands of Christians who have, unwitingly, operating on their hearts—aye, and *in* the innermost fibre of their being—those very virtues of the Incarnation which make its peculiar mystery; and who fancy, nevertheless, that only those *motives*, of which we speak, are bringing forth, under the guidance of the Holy Spirit, the graces which they rejoice to discover. Such motives do indeed bear their part, however subordinate, in the glorious work. For who can meditate, without mingled feelings of awe and love, on that which is altogether sinless—on a nature unsoiled by a single taint of corruption, and brightly reflecting—not only reflecting, but giving out from its very self, in a halo that almost dazzles the eye of faith,—pure beams of that uncreated essence which formed, and quickens, and rules the universe! The mere thought, often experienced and dwelt upon—even though the thing had never been, would have a tendency to elevate and purify the affections, to deepen the strains of natural piety, and lead, in a degree at least, to holiness of life. So much every man must know of himself. For we are all aware of the good effects produced upon us in reading the lives of eminent Saints. Almost unconsciously to ourselves we imbibe their spirit of love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, faith—virtues ascribed, it is true, to the Holy Ghost, but why should He put aside (instead of working through them) instruments always prepared to His hand—dispositions of the human mind, scattered here and there, which tend to virtue, nothwithstanding its wreck in the fall? If our Blessed Lord made the most familiar objects subservient to His ministry, both in parables and working miracles, surely it cannot be irreverent to suppose that the Spirit uses and sanctifies, as far as they will go, whatever capacities for good He may find within us. Indeed this question (if question it be) is set at rest by the sacred writers themselves, who frequently refer, as in Phil. ii. 5–8, to the Incarnation as supplying motives to holines, independent of those great mysteries which shroud its more potent operations from the ken of mortals. Our only danger is in tying the work of the Holy Spirit *exclusively* to these, as though He could do nothing beyond them; and it is this notion, prevailing more and more among the sects of our country, which we denounce as the child of unbelief—as the impious rationalism of an age—eminently practical in all things, save religion, which would harness down with iron band, not only the great powers of nature, but even their Creator Himself.

Baptism comes to be considered efficacious, not on account of its mystic connection with our Lord's birth and resurrection—not, because, in some sense, it is part and parcel of these, but merely as impressing on the mind, by a suitable figure, the necessity of burying the old man and rising again to the newness of life. The Lord's Supper affords only similar blessings, and all He Himself ever did and does, save this one thing of supplying "*influential motives*," is precluded from the soul, whose every portal should be thrown open to receive those good things "which pass man's understanding."

J. W. R.

To be continued.

For the Churchman.

CEAR MR. EDITOR: The following is is so curious a specimen of modern *improvements* in the English Version, that I pray you to insert it, and thereby oblige one of your readers.

PUNDIT

From the Gospel Messenger.

The New Baptist Version of the Scriptures.

MR. EDITOR:—I had of late read and heard much of the attempt of some of the Baptists in our country, to *improve* the English translation of the Bible, by rendering the words "Baptizo" and Baptism" whenever they occur, "*immerse*" and "*immersion*." But it was never my good or bad fortune, to examine one of these *new* Bibles, until a few days since. The volume I came across while visiting a very zealous Baptist neighbour of mine. It wes of the octavo size, well printed, and altogether a creditable specimen of the typographical art. The title page would, at first, lead one to suppose thet it was the translation of the Divines under King James, for so it was stated in large capitals. But the closing line in smaller sype, advised me that that translation had been "carefully revised and *amended*" Opening almost by chance at St. Matthew, iii. 13, I read as follows: "then cometh Jesus from Galilee to Jordan unto John, to be *immersed* by him." And so was the word in that chapter uniformly rendered. Feeling a curiosity to know whether the *improving* translator (who announces himself in the preface, as "A. Kendrick," now or late, I believe, a Professor in Madison University) had been consistent and uniform in this "translation," I turned to St. Mark, vii. 4, and sure enough, I read as follows: "And when they (i. e. the "Pharisees and all the Jews," see v. 3,) come from the market, except they *immerse*, they eat not. And many other things there be, which they have received to hold, as the *immersion* of cups and pots, brazen vessels, and *couches*." This last word is translated right, and so should we read instead of "tables," in the ordinary version. The original unquestionably refers to the *couches* upon which the guests reclined when they partook of their meals.

Now, Mr. Editor, I have a question to ask of this "Professor," or of any other Baptist who may, with him, defend the foregoing translation of *Baptisontai* and *Baptismous* in St. Mark vii, 4. Was it a *fact* that *all* the Jews *always* IMMERSED themselves before eating, wheh they came from the market? If yea—and I admit that it was *possible*, I have still another question to ask. Conceding that the "cups and pots and brazen vessels," were *immersed*, when washed, what sort of an operation was it, to *immerse* the "Couches" on which the guests reclined? and what sort of a basin was used for the operation? This is, I admit, an awkward question. The idea is perfectly preposterous and absurd, that they *were* IMMERSED when washed. Prof. KENDRICK knows very well, that no such custom ever did prevail among the Jews, ancient or modern. And yet he makes the Evangelist positively assert it. He cannot escape from his rendering. The words as above used, *must* mean *inmerse* and *immersion*, or the whole fabric of the Baptist temple falls. For if the *here* signify *another* mode of washing, then it necessarily follows, that the *Baptizo* and *Baptismos* do *not* always means *immerse* and *immersion*, and our English translator did right in *transferring* them, instead of attempting to translate them, by any one English word. These over-wise gentlemen, who cannot be content with our present English version, may take either horn of this dilemma, as may seem best for them. If *these* questions are answered, I have a "few more of the same sort left," to ask. M.Y.L.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 8, 1851.

Lent.

WE have now entered, in the great mercy of God, on another Holy Lenten season. The call to repentance by the Church Catholic, urged upon her children at all times, is made their especial duty at this period. We may not rashly gaze upon the sufferings of our Crucified Redeemer, nor celebrate with hearts unsanctified and unpurified, His mighty Resurrection. The duty of confession and humiliation which should be continually performed by the Christian, is now made the chief occupation of our lives for forty days.* When the words of those who had seen and heard our Lord were fresh in the ears of the Christian disciples, and their whole earthly existence was an endless course of self-denial and mortification of the flesh and spirit, there was less need of a long special fast. Yet, even then, we find a solemn time set apart for due preparation to celebrate the great mystery of the ATONEMENT, and which, if shorter in duration, was kept with greater strictness,—in some cases as an unbroken fast. As the warm and earnest spirit of the first Confessors and Martyrs declined, and the world became in appearance less hostile to the Church, and the warfare of the Christian warrior became externally less severe, and the great trials which had so deeply afflicted the Church were spared her in the will of God, it was deemed expedient to make the forty days' temptation of our Lord the measure of penitential discipline, by which to nerve the fainting spirits and purify the sin-stained souls of His followers in special acts of humiliation, fasting, and prayer. In this provision, as in all her ordinances, she has respect to the sanctification of her members in body, soul, and spirit, and the making them true disciples in heart and miud of their Crucified and risen Redeemer. The spiritual and ceremonial duties of the Quadragesimal fast may not be neglected without the utmost injury to the soul's health, and "doing despite to the Spirit of Grace." At the same time we must remember that these are but means to an end—a help to the faithful "working out of our salvation," which is, or should be, the chief object of our earthly existence,

The Christian religion has its great distinctive truths—it has also its peculiar and indispensable practical duties. It tells its hearers—"Believe on the Lord Jesus Christ and thou shall be saved:" it also declares—"He that believeth and is *baptized* shall be saved;" "Repent and be baptized for the remission of sins;" "Unless ye *eat the flesh* of the Son of Man, *and drink His blood*, ye have no life in you"—nor does it inculcate the devout observance of the Sacraments and other outward and visible means of grace merely, bnt the continued warfare of the soul, regenerated and renewed through the power of the Spirit, against the "infection of sin, which remains even in the regenerate," (i.e. *the baptized*,) and against the carnal desires and worldly affections, which are ever seeking to gain the mastery It condemns that Anti-nomian teaching, which denounces obedience, and good works, habits of holiness and acts of faith, as "mere formalism," and declares them to be hinderers and obscurers of the free grace of the Gospel. While the upholders of this fearful perversion tell their victims "By faith ye are saved," and that this faith is nothing but a simple belief that Christ is the Saviour of mankind, and a firm assurance that He died for them in particular; the Church proclaims "It is a faith that worketh by love;" "the substance of things hoped for, the evidence of things not seen." If ye believe in Christ, and love Christ, ye must "Keep his Commandments;" ye must "perfect holiness in the fear of the Lord;" ye must put off the "old man corrupt, according to the deceitful lusts of the flesh," and put on "the new man created after God unto righteousness and true holiness." She teaches her children not to look back to some MOMENT of implicit confidence or rapturous emotion as a proof that they are in a state of grace, but to the evidence afforded by the continual witnessing of the Spirit in the soul, "mortifying the carnal members and works of the flesh, and drawing it up to high and Heavenly things." It is a life of obedience, of love, of faith which she requires, in accordance with the word of truth, and any test of being in a state of grace which excludes this essential element. is a delusion.

Most affecting and subduing are the expresions of penitence and anguish which the Church puts into our mouths at this solemn period, and especially in the special confession for Ash-Wednesday. It may profitably be made a part of the daily private devotions of the pious and sorrowing soul during each day in Lent. But he must guard against *unreality* in the use and repetition of this and similarforms. We are ready to confess ourselves sinners in the abstract, while we have but faint and confused ideas as to our *peculiar* sinfulness. We are too apt to ignore our besetting sins, and keep the gaze sedulously fixed on those which have less dominion over us. This general and undefined sorrow for sin is not the "*Repentance* according to God," which Saint Paul enjoins. True Repentance consists in a cordial and deep sorrow for sin, and the abhorrence and forsaking of it. We cannot abhor and forsake our sins unless we know what they are. And we cannot know what they are, unless we "try and examine ourselves" by the light of God's word, and with devout prayers for the aid of His Holy Spirit. If we would derive benefit from the pious rule of the Church in calling us to "weeping, fasting and praying," with the return of each opening spring, we must faithfully devote ourselves to the fulfilment of this duty of self-examination. Each holy commandment, each special duty, each Christian virtue must be brough in turn before the eye of the examiner, and the enquiry be faithfully made, how has this commandment been obeyed, this duty performed, this virtue exhibited. The enquiry must not be entered into unadvisedly, irreverently, and lightly, but humbly, and devoutly, as in the sight of God. We must seek so to try, to judge, and to discern ourselves, thatwe may perceive our true spiritual state, the evil deeds we have committed, the sinful habits we have contracted, the peculiar sins which have defiled the soul and vexed the conscience. Unless these are clearly understood and heartily acknowledged, we cannot feel true contrition, nor exhibit an adequate repentance, nor seek aright the remedies provided by the Great Physician of our souls. It avails not for a man to feel and confess himself sick, if he would regain his health, unless he also ascertains what his peculiar disease is, and what the course to be pursued in its treatment. He has to note its symptoms, mark its action and progress, observe what part of the body it chiefly affects, how it increases in intensity, and what the effects it produces. These maladies of the body are the effects of the sin and corruption wrought in man's nature by the Fall, and are analogous to and representative of the diseases of the soul. The same diligent investigation and examination are required in the case of the latter. They are equally real and infinitely more dangerous. The grace of God need not be hindered and quenched by the disorders of the body: the peace and joy of believing, the excellence of Christian virtue, and the triumphs of Christian hope are often most gloriously exhibited in the deepest bodily suffering. "As the outward man perishes, the inward man is renewed day by day." But the disorders, diseases, and corruptions of the soul if unchecked and uncared for, work its ruin for eternity. It is madness then to neglect the means provided for our recovery from the dominion and the infection of sin. It is folly and wickedness to deny or extenuate the spiritual maladies which affect us, because they are not the objects of sense and perception as outward diseases are. It is a shallow philosophy and a most delusive error which treats spiritual things as though they had no existence because unseen; while in fact they are far higher in their nature and more real than those which are material.

And though the soul and the stains of sin be invisible and undescernible by our bodily senses, still the effects are visible and discernible. Evil thoughts are manifested not only to the conscience, but also in the evil word and the wicked deed. If the law of the Ten Commandments be made the test of examination in the fulness of meaning giving them by our Divine Lord and His inspired Apostles and Evangelists, there will be no room left for self-deception or self-complacency. If the transgressor has, through Divine grace, been preserved from the commisson of the grosser offences, other transgressions offensive to God, and obnoxious to His wrath, will arise fast and thick upon the awakened conscience. They will be received not only as offences against a Mighty Lawgiver and an Omnipotent Soverign, but as acts of disobedience and indratitude to a gracious Benefactor, a merciful Father, a loving God. Our sorrow will be prompted not merely by the fear of punishment and the dread of the Divine wrath, but by the sense of His infinate love and compassion which we have wickedly and ungratefully rejected, insulted and despised. The abhorrence of sin will be enhanced by the convictions of its inherent heinousness and guilt, not simply as an infraction of an arbitrary law. It will be renounced and forsaken because it unfits man for communion with his Maker, Redeemer, and Sanctifier, and is destructive of his true and eternal happiness.

This rigid course of self-examination is to be pursued in connexion with the other solemn duties to which we are specially called by the Church. If it be rightly performed, and true contrition be thereby produced, we shall confess and lament the sins which are thereby discovered. We shall humble onrselves our souls, and bodies by strict abstinence for the whole season, and by severer fasting on the more solemn days; we shall diligently frequent the daily service of the Church. and set apart larger periods than common for retirement, devotion, and religious exercises in private. We shall abstain not only from sinful diversions and puruits, which are at all times to be shunned and avoided by the faithful Christian, but from many of those recreations which at other times are innocent and lawful. These pious acts of love to God will be accompanied by deeds of love to men—the forgiveness of injuries, restitution to those whom we have injured, alms-giving to the sick and needy, and by other good works after the example of our great Teacher and Divine Redeemer. Those who have in times past shewn forth repentance, love and faith in the devout reception of the Holy Eucharist, will, with more fervency and rapture, be enabled to celebrate the Christian Sacrifice when, with joyous hearts, they hail the resurrection of their Lord. Those who have neglected His dying command, will lament with unfeigned grief their past neglect, and return to a better mind, and no longer "separate themselves from their brethren who come to feed on the banqnet of that most Heavenly food."

*The practice of the Church Catholic is ably illustrated and enforced in the extract from Townsend's "*Christian Year*," on our first page.

A False Report Corrected.

We read with regret last week the announcement in the Freeman's Journal and the New York Express, that a Parish Clergyman in this Diocese, the Rev. Mr. Gibson, of West Point, had publicly read his recantation of Protestantism during Divine Service, on the previous Sunday. It will be seen from the letter below, that the report was wholly unwarranted, and virtually, if not intentionally, a wicked calumny, which might operate most unfavourably upon the standing and prosperity of our Reverend brother. We are sorry the Papists are trying the same game of misrepresentation and untruth which is attempted in England. Lords Nelson and Byron had lately to defend themselves against slanders of this nature, and proclaim them false: and the story has lately been contradicted that the Rev. John W. Woodward, Secretary of the Bristol Union, had become a pervert. The report relating to the expected secession of the Duchess of Kent, mother of the Queen, and the Duchess of Sutherland, is doubtless a fiction. We give the letter above referred to, and trust that always, as now, the writer will have cause to say, "I am a faithful and attached Minister of the Protestant Episcopal Church."

TROY, March 1st, 1851.

To the Editors of the New York Express:—My attention was called, last evening, to a statement in your evening paper of Wednesday, to the effect that I had read publicly before my congregation, on Sunday last, a recantation of Protestantism. Although an unknown friend has contradicted the statement, yet, as you remark that the authority for it was a "respectable and worthy gentleman," and as the public may be disposed to balance the correction by your remark, and still remain in doubt as to the truth of the matter, I beg leave in my own name to say that the statement is entirely untrue. And I would add that, even had I left the Protestant Episcopal Church, of which I am a minister (which I have *not* done) I should consider the way of doing so mentioned in the statement referred to as utterly unworthy and unbecoming. I request, as a matter of kindness and justice, that you will give place in this paper for your communication.

Yours, J. B. GIBSON.

New Parish.

THE CHURCH OF THE HOLY PROPHETS.—At a meeting duly called and assembled at the N. Y. Society Library room, corner of Broadway and Leonard St., on the 3d inst., of Episcopalians worshipping there, with a view to establish a Church in the vicinity of Grand St. and Broadway, the following gentlemen were elected Wardens and Vestrymen of the same, viz. Thomas Platt Rogers and Jonathan W. Swift, Wardens: Vestrymen, Charles S. Rowel, M. D., P. Clarke, F. A. Talmadge, J. E. Shaw, P. J. Forbes, H. N. Wilde, William H. Disbrow, and J. L. Lockwood, Secretary:—Whereupon The Rev. John Grigg was elected Rector; and Easter Monday was appointed as the day of the annual election of said Vestry.

☞There will be held a regular Morning and Evening Service at the above place. A good choir is engaged, and next Sunday Evening, at 7½, will be delivered a Lecture upon the Physical Phenomena confirmative of Divine Revelation. All are invited. *Seats Free.*

Foreign Intelligence.

The arrival of the *Europa* at Boston on Friday, the 28th inst., has furnished us with news a week later in date.

The dotation bill of the French President has been rejected by a strong vote—396 to 294. Offers were made to raise the amount needed by private subscription, but this he positively declined. He has commenced retrenchment by breaking up his stud. The regular annual income of the office is 600,000 francs, and he has already received five times that amount, though in office about two years and a half. The refusal is regarded as a piece of spite on the part of the Assembly. for his non-compliance with their wishes, and, it is said by some, will make Louis more popular.

New demands are to be mad upon Switzerland for the territory of Neufchatel, claimed by Prussia, in conjunction with Austria. Measures have been taken to enforce the demand, and expel the refugees there from other neighbring nations, at the commencement of Spring.

An Austrian army of observation of 40,000 men is to be concentrated on the borders of Sardinia, which it is believed will be the next object of attack, on account of the liberal principles of the present government.

Hamburgh had been ocupied by the Austrians on the 7th ult. The Statholderate had resigned its authority into the hands of two Federal Commissioners, who the nextday declared the resumption of the seignorial rights of the King of Denmark.

The Danes are now inpossession of the fortresses of Holstein.

The Hessian militaryofficers who resigned their commissions during thelate troubles are to be tried by a court martial composed of Bavarians. The cause of their resigning was their unwillingness to trample upon the constitutional rights of their countrymen. Austrian troops, by agreement, are to be quartered in Hesse, and the Hessian troops to be sent to serve in Austria.

We find a report in some papers that Austria intends to break off all diplomatic correspondence with the United States, on account of Mr. Webster's masterly letter to M. Hulseman. Probably we can sustain so great a calamity with cheerfulness and fortitude.

The debate on the introduction of the new bill against the "Papal Aggression" was finished on Friday, the 14th ult., when leave to bring it in was granted by a majority of 322. Some curious developments were made. In the House of Lords the Earl of Minto said that he had no recollection of any such circumstance as the Pope's showing him a paper, and stating that the plan of the new bishoprics was contained in it, though he would not positively say that it did not happen. It is needless to give any abstract of the debate in the Commons, as it was merely a preliminary one, and the exact contents of the bill are not known. Indeed, some well informed papers, doubted whether it had yet been put into a definite shape.

On Monday, the 10th, the Attorney General gave the following outline:

"The offence consisted in the introduction of a Bull, by which certain persons were authorized by the Pope to assume the titles of Bishops in England, with jurisdictions defined by territorial limits. It was a sound maxim in politics, that you ought not to introduce a larger remedy than sufficed to meet the evil complained of, and he believed the proposed measure would effectually attain the object in view. The act of the Court of Rome was resented by the country, because, first, it was an insult offered to the British Crown. Secondly, it was an injury inflicted upon certain classes of its subjects. With respect to the insult, he thought it would be sufficiently repelled ba the opinion expressed throughout the country and in that house, and by words introduced in the bill. The injury—which affected the Roman Catholic classes of the community—was of a two-fold nature, spiritual and temporal. With the spiritual effect of this Bull the house had nothing to do; but its effect in temporal matters would be to give Bishops having territorial jurisdiction a power of dealing with religious endowments made by parties who had not intended that they should be so administered; and whilst he was not aware that in respect to spiritual matters, Vicars Apostolic who were Bishops *in partibus*, had less authority than territorial Bishops, it was important to stop persons dependent upon the Pope of Rome from interfering with the right of British subjects.

The bill, therefore, in the first place, extended the provisions of the Roman Catholic Relief Act, which imposed a penalty of £100 upon the assumption of the title of any existing See, to that of any title whatever from any place in the United Kingdom. But it did not stop here. In order more effectually to prevent the assumption of territorial titles, the bill would make every act done by persons assuming such titles, by virtue of them, absolutely void; and in addition, in order to hinder parties from making gifts to persons assuming such titles, the bill would declare the endowment of such pretended Sees illegal, and the gifts would be forfeited to the Crown, to be disposed of as her Majesty saw fit—a course which was deemed better than that of declaring such gifts void, since the Crown could destribute them equitably. By thus preventing persons from assuming territorial titles, and preventing the existence of the Dioceses or Sees themselves, the bill would effectually remedy the mischief complained of, and it was very desirable that it should not be extended to cases which might not arise, or which the existing law was competent to reach, or which, being of a spiritual character, could not be effectually dealt with by legistation, and must be left to the good sense and judgment of the Roman Catholics themselves.

The speech of Mr. W. Page Wood on the same evening, gives so clear a statement of the law of England on the subject, that we give copious extracts from it.

They were told there was nothing but a change of name, and that was echoed by his hon. and learned friend the member for Sheffield (hear, hear); and they said, "What is there in a name?" He was Vicar-Apostolic and Bishop of Melipotamus. Now he is only Archbishop of Westminster. He exercised the duties of Cardinal, but that had nothing to do with this particular act; but the difference of his being Bishop of Melipotamus and Vicar-General, and of his being Bishop of Westminster, was just this—that as Vicar-General he had no jurisdiction whatsoever—he had spiritual influence, he had spiritual power—the power of ordination and every other exercised *in foro conscientiæ*, but no power *in foro externo*. That distinction was perfectly well understood by all who knew anything on this subject. There might be a jurisdiction as regarded spiritual matters, totally distinct from a jurisdiction as regarded ecclesiastical matters. The spiritual power, as opposed to temporal power, was one thing; as ecclesiastical power opposed to spiritual power was another. Every bishop of a diocese exercised jurisdiction, not over 100, or 200, or 300 individuals in his diocese, but claimed, though he could not enforce it as the law stood, to exercise a jurisdiction distinct and direct—an ecclesiastical jurisdiction—over every inhabitant residing in his diocese. (Hear.) Dr. Wiseman perfectly understood that, and those who advised him understood it also. Now, by treaties with Turkey the Levant Company had entire plenary jurisdiction over all English residents in certain districts of Turkey, but did they suppose that the Sultan would allow any of our Consuls-General to say they governed the districts of Beyrout and Lebanon. They governed the English subjects by treaty in those particular districts, but had no power or authority over the districts themselves. But if they were to say they were governors of Beyrout and Lebanon, the natural inference would be that they governed as pashas. The very term "diocese" was a well understood term; it was not new,—it was of old classic Latinity; they would find it in Cicero, he believed in one of his letters. Cicero spoke of the diocese of Cilicia, and the Roman Catholic Church had introduced that term, as it had many others of the Roman empire, into its vocabulary. It always meant a local district, including every inhabitant in it, and in that respect, differed from a mere episcopacy exercising a vicarious jurisdiction as Bishop of Melipotamus. It had, also, always been accompanied by the appointment of a *sedes* or principal town in the diocese called the bishop's see. Then they were told there was no distinction between a Bishop in Westminster and a Bishop of Westminster. But the late Bishop Cole

edge, when he retired from his bishopric of Jamaica and lived among us, was a bishop in Westminster, but not Bishop of Westminster or London; and so it would be with any other bishop residing in, but not holding, any see in this country; a bishop of a diocese there could not be one in this country except with the authority of the Crown. There could be no see, and Roman Catholic jurists agreed that the Pope could not erect any new see or diocese against the consent of the country in which it was to be established: and, more than that, some of the authorities said it could not be done without the consent of the Sovereign. (Hear.) If so, what consent had been obtained to this act? (Hear.) By the regulations lately made in France with respect to public newspapers, they had the names of the authors of the different articles, and in this case he found a recent article with the well-known name of "Goudon," which contained the following observations:—After quoting the Bishop of London's words, that the brief was a denial of the Queen's authority, of the English episcopacy, of the validity of our orders, and a claim of spiritual jurisdiction over our whole Christian population, M. Goudon continued:—"The brief of Pius IX. is, in fact, nothing less than that. The Bishop of London exactly appreciates it bearing. Just as St. Gregory transferred the primacy from London to Canterbury; as Popes Boniface and Honorius confirmed this change, so Pius IX. transfers to-day the primacy of Canterbury to the new archiepiscopal see of Westminster. It is by virtue of the authority bequeathed to him by his predecessors that the Pope substitutes for the see of London that of Southwark, and abolishes all the ancient sees erected in England by the Popes who have preceded him in the chair of St. Peter. Consequently, from the promulgation of the brief, there exists neither see of Canterbury nor of York, nor London, nor any of the sees established anterior to the Reformation. The personages who shall for the future assume the titles of Archbishop of Canterbury and Bishop of London will be mere intruders, schismatic prelates, without any spiritual authority."

That being the state of things, let them see how we in England had always looked upon this matter. England, from the first, had acknowledged the right of the Sovereign in this particular. The Church of England had never attempted to create or erect a see otherwise than by Royal authority. An hon. friend said the Crown had no power to erect a see; but the Crown had the power to grant colonial sees, and why not sees in England? Simply for this reason—that they existed, and that they could not alter them. He was told that the See of Manchester was created; but in that case part was taken from the See of Chester and part from that of York. The Crown had not the power of destroying sees—it could not destroy one tittle of Chester or one tittle of York—therefore an act of Parliament was necessary to erect a new one out of them. But where there was no such see, as, for instance, the Cape of Good Hope, the Crown did erect a see of its own power. So did the Pope in his own jurisdiction. (Hear.) He (Mr. Wood) cared not how many sees the Pope created in Romagna—he knew the Pope could not erect another see in England. He had never been allowed to do anything of the kind in this country, and he never would. (Hear, hear.) There could be no doubt that the assumption by any person within this realm of any portion of that power which alone appertained to the Crown, or the attempt to act under, or to bear any titles conferred by any such usurped jurisdiction, was an offence at common law. The man who merely held a court leet (the lowest jurisdiction that could be exercised) without authority was liable to an indictment. But the matter did not stop there. Cardinal Wiseman,—he did not speak of the Pope, who had merely offended, though most grievously, against the law of nations,—Cardinal Wiseman, and the others who acted under the Pope's assumed authority, clearly infringed the 16th of Richard II., and as clearly the 13th of Elizabeth. To talk, as some gentlemen talked, of the House being about to legislate *ex post facto* in this manner. was to talk altogether without book. The 24th section of the act of 1829, which some persons regarded as repealing the statute of *præmunire* and the act of Elizabeth at one swoop, had nothing whatever to do with either of those statutes. It was simply a section affixing a penalty upon the assumption of particular titles of particular existing sees. The statute of Richard II., which had reference to the much less offence, on the part of the Pope, of having attempted to translate bishops in England from one see to another, set forth the resolution of the Commons and of the Lords Spiritual and Temporal of England to assert the power of the King of England and his regality against any attempts at usurpation of the Pope of Rome, and declared guilty of *præmunire* all persons in the kingdom who should in any way support or encourage any such attempts. There could be no question that the offence here committed fell precisely within that statute, and still more clearly, if possible, did it fall within the statute of the 13th of Elizabeth. To say, therefore, that because one of the sections of the Emancipation Act inflicted a particular penalty for a particular offence, the statutes of Richard and of Elizabeth were repealed, exhibited an entire confusion of ideas as to the objects of the several statutes, which were perfectly distinct. The object of the section in the Emancipation Act was to prevent that assumption by any person of the titles of already existent sees, an assumption obviously insulting to the actual holders; but the object in hand here was to consider, not how they were to deal with persons irregularly assuming titles which did not belong to them,—in itself, no doubt, a thing to be deprecated,—but the much graver and wider question, whether we were to allow any person to set up in this kingdom that power which once disturbed all Europe (hear, hear), and which, for anything we saw, might amid the strange and inscrutable circumstances passing around us, once again be made the instrument of confusion and disturbance. (Hear, hear.) Of all the monstrous misrepresentations—and there were many of them—put forward by Cardinal Wiseman (hear, hear), there was scarcely one more monstrous than the pretence that the case of the Protestant Bishop of Jerusalem was a parallel case with his own. With reference to this statement, he had carefully compared the patent of the Bishop of Jerusalem with the patent of the Bishop of Gibraltar. The former merely appointed the Bishop of Jerusalem, residing in a foreign country, to be a bishop of the united church of England and Wales, having spiritual jurisdiction over such Protestant communities around him as thought fit to unite themselves with him; but it gave him no district or diocese; nothing more, in its way, than was given to the consuls of the Levant in theirs. When, however, he came to the patent of the Bishop of Gibraltar, he found that, applying to a portion of the Queen's own dominions, it gave to the Bishop of Gibraltar a diocese of Gibraltar, with the same authority and jurisdiction therein that a bishop of the church in Englang enjoyed in his diocese. In the case of the Bishop of Jerusalem, then, the Queen of England had not broken the law of nations, as the Pope had been persuaded to do in the case of Cardinal Wiseman. (Hear, hear.) The Pope, no doubt, had been misled throughout the whole business, and, probably, among others, by the same councillors who, in February, 1848, urged him to despatch a similar incendiary letter to that he had sent to England to the bishops throughout the East, redistributing their patriarchates, as he proposed to redistribute the episcopal sees of this country. He had read with great pleasure extracts from the encyclical letter, in which the four chief patriarchs of the East had repudiated with astonished indignation the insulting aggression of the Pope of Rome. (Hear, hear.) It was contended that the present was no new claim on the part of the Popes; that the brief of Pius IX. had a recent precedent in the brief of Gregory XVI., with reference to the enlargement of vicariats, and that both the one and the other were mere matter of form, nothing more; the annihilation of the whole existing state of things in Protestant England was a mere form, nothing more. (Hear.) But, on carefully going over the brief of Gregory XVI., he found that it was essentially different from the brief of Pius IX. The brief of Gregory XVI. spoke throughout, not of a Roman Catholic church in England, but merely of the members of the Roman Catholic faith in England, and of the expediency of providing their increased numbers with increased vacarial superintendence; whereas the brief of Pius IX. set forth nothing less than this,—that the Church in Rome, which had been extinguished for 300 years in England, must be revived, and that he (the Pope) in the plentitude of his apostolic power ordered and decreed that, throughout the kingdom of England, that church should once more flourish by the medium of a hierarchy of bishops of her own. Since the Reformation no such attempt had been made in the realm of England by any Pope of Rome, even the most daring. (Hear, hear.) It was said there was nothing aimed at in all this beyond the purely spiritual—that there was no notion of anything in the way of jurisdiction; and the hon. and learned member for Sheffield, with poetical figurativeness, had described the Popish missionaries as poor simple priests, who merely desired to operate upon the reason. Cardinal Wiseman, however, told a very different story; for, in his manifesto, he emphatically described the restored Church of Rome in England as revolving round the Pope as around the source of jurisdiction. (Hear.) The House of Commons was told not to revive obsolete statutes; the most pertinent instruction to Cardinal Wiseman and those who acted with him was not to revive obsolete claims. (Hear, hear.) The cardinal's reply upon the probability that the good taste of the Government would induce them not needlessly to recur to old statutes, had ostentatiously denied that the law was against him at all, and challenged the Government to prosecute him; but when some private person, taking the cardinal at his word, said, "Oh, we'll prosecute you to your heart's content if you will only admit the necessary facts, the cardinal thought twice of the matter. (Hear, hear.) The cardinal, had he brought the matter to the test of law, would have found there was needed no *ex post facto* legislation to bring the matter home to him. The present measure, in reality, so far from being an *ex post facto* measure, was nothing more than a declaratory act called for by the occasion. The distinction between Archbishop in Westminster and Archbishop of Westminster was no such trifling matter as the cardinal desired to have it supposed. The Archbishop in Westminster was nobody; but the Archbishop of Westminster once enforcing his authority could collect his suffragans in synod, and effectively introduce those canon laws, of which the very first involved the whole principle—*constitutiones principum, constitutionibus ecclesiasticorum, non preeminent, sed obsequuntur*.

The Church of England was no new thing. She existed as a church two centuries and a half before a Roman priest ever sat his feet in England (hear, hear); and her bishops had taken their high parts in council with no delegation from the Vatican. (Hear, hear,) In his opinion the great happiness and blessing and security of this country arose from the circumstance that its constitution was of historical growth (hear, hear); that it had advanced step by step, and that no man could put his finger upon any point of our annals and say, "Here it was that the constitution of England sprang up." Our institutions had gradually grown and spread, from their living root, century after century. (Hear, hear.) Among these institutions was the Church of England, of a growth, hour by hour, day by day, year by year. So that there was no point of its history at which you could say, "Here the church became a new church; its reformation was the work of its own intrinsic vigor, of that vigor by which it had risen and flourished." He admitted that there was one short gap in our constitution, when despotism was established in our country under the name of a Protectorate, and at that same moment the church establishment was swept away. He agreed with the noble lord entirely in deprecating—none could feel it more earnestly or seriously than himself—the spectacle of those who, holding preferments in the Church of England, had found it consistent with their duty, when their hearts were already weaned to Rome, when they had looked upon her, and had lusted after her, still to continue to officiate in our churches (hear, here),—he talked of receiving the emolument, as a poor and wretched consideration, but who had continued to use the influence which they obtained by being placed in that position in order to pervert the hearts of the people. (Here, hear.) He was not speaking in the presence of Roman Catholic priests, but he was speaking in the presence of Roman Catholic gentlemen, and he felt most perfectly convinced that there was not one gentleman who heard him who must not be disgusted with the conduct of those individuals who, whilst performing the offices of one church, were preparing to pass over to another. (Cheers.) He knew the case of one unhappy man, who remained officiating in that church, and who carried away with him the two children of the organist when he went to the Church of Rome; and he knew another instance in which a young man of 17 or 18 years of age, who, when at college, when his father was absolutely in a foreign clime, had been led away by one of those new bishops, who now affected to hold sees in this country, and he knew parties who had letters from that young man requesting them to keep it perfectly concealed from his mother and the whole of his family. Proceedings of this sort were most degrading and had excited just indignation, and he went so far with the noble lord; but when the noble lord told that there were parties in the church who were prepared to go "all lengths," in order, as the noble lord had termed it, to "purify the church," he would say that while he would go all lengths to prevent such abominations as he had referred to, yet, on the other hand, they must be very careful, how they judged the conduct of others. They knew that in all churches there were parties who took different views, and that those who took a strong view with one party were apt to look upon those who at all differed from them as having just gone to the contrary extreme; while those who remained in the middle were supposed to belong to both. He rejoiced to say that there were many now who held that high middle position, and who knew exactly the claims of a Catholic church holding Catholic truth, and her claims as a Protestant church, protesting against what she conceived to be the gross corruptions of the Church of Rome. (Cheers.) He trusted that that same earnest zeal which had hitherto been shown would continue to be manifested throughout England, directing itself to repel every aggression of this description, saying, "We will not allow our Sovereign's rights to be trampled on: we will not allow any foreign potentate to exercise control over us; we will not allow his bishops to act in synodical convention under his authority; and we will exert ourselves, not by violent agitation, but by the plain discharge of all our own duties in our several positions, by an earnest zeal in the erection of new churches and the appointment of additional clergymen, to preserve our church in all the purity of the Reformation." (Hear, here.) He did not believe that the defection from our church had been so great as it had been represented. He had carefully examined a Roman Catholic calendar, and he found that in a space of nine years they were able to state about 70 clergymen who had gone over. Now, 70 was no doubt a great number, but still 70 out of 15,000 was not so fearfully alarming that we should therefore despair of the church, or should think of going to all lengths, or any length, in order to do that which might lead to that fatal thing—the disruption of that church. (Hear, hear.)

For himself he believed, if the bill should contain a simple solemn recital of the position of the Sovereign with regard to these matters, and of the illegality of creating those sees without her consent, that it would do what was expected by the country, and what would be sufficient for the present emergency. (Hear, Hear.) It became them to embody in the great corporate voice of the nation the voices of those several meetings and assemblies which had resounded from one end of the kingdom to the other, requiring that a stop should be put to his insolent aggression—insolent, he believed it to be; aggression unquestionably it was; and if they answered the people of England by putting that solemn protest upon record, and by preventing the Pope saying that there was the least assent to his procedure upon the part of the people of England, they should have vindicated their consistency as protesting against the corruptions of that church on the one hand, and against his interference with our Government on the other; whilst at the same time they should free themselves from any charge of bigotry or intolerance, and should set an example in the face of the world which was worthy of a great nation. (Hear, here.) One word with reference to America. It should be remembered that we had historical recollections, America had not; that we had a constitutional history, she had not; and that the whole thread and tenor of our constitution was that no power on earth had jurisdiction temporal or ecclesiastical in these realms other than the Queen of England. (Hear, here.)

On Wednesday night the *English Churchman* says Lord Lohn "gave a very lame explanation of his present departure from his own plain recorded deelaration two years ago that he saw no objection to Roman Bishops taking titles from any place in this conntry. He endeavored to make it appear that it was mistaken confidence in the Roman Catholics on hit part that led him to use the language he had formerly done. Whereas it is evidently a mistaken confidence in his words on the part of the Romanists. They took him as his word, and now he affects to be surprised and indignant they did so!

In the course of the debate, on the address to the Queen, when Mr. Roebuck, a Whig Radical and a strenuous supporter of many of the measures of the present government, but opposed to them in this instance, gave the following lucid statement of the ideas entertained by him, and it is to be feared the ministers, respecting the nature and privileges of the established church:—

I would hear alike the Catholic who bows to the Pope, and the Methodist who bows to the conference, and the *Episcopalian, who does not bow to any body, but bows to this house. Eventually this house governs the kingdom; the Queen's Supremacy* is merely *the Supremacy of the minister*, that means, *the opinion of this House*; and therefore, *if there be any person that the Episcopalian bows to, it is to* THIS HOUSE, IN MATTERS SPIRITUAL AS WELL AS TEMPORAL.

Tuesday, (Feb. 11,) Sir B. Hall (son-in-law of Chevalier Bunsen,) gave notice that on Friday next it was his intention to ask the noble lord at the head of the Government, whether it was the intention of government during the present session, and if not, whether it was the intention of the Archbishops or Bishops of our church to take any steps to prevent the continuance of these Roman Catholic forms in our church, of which they had complained? He would also, at the same time, call the attention of the House to certain representations made in a memorial presented to the Bishop of London, by inhabitants of the borough of Marylebone, complaining of Roman Catholic forms in one of their Churches, and to the answer which the memorialists had received from the Bishop of the Diocese.—*English Churchman.*

AGRICULTURAL DISTRESS.—Mr. Disraeli then proceeded to move the resolution of which he had given notice:—"That the severe distress which continues to exist in the United Kingdom, among that important class of her majesty's subjects. the owners and occupiers of land, and which is justly lamented in Her Majesty's speech, renders it the duty of Her Majesty's Ministers to introduce without delay, such measures as may be most effectual for the relief thereof."—*Ibid.*

This motion was lost by a bare majority of 14 in a House of 548 members, several of the Irish members who have heretofore supported the Ministers, voting against them.

THE MEETING OF CONVOCATION, on Wednesday last, was rather more than usual formulities by officials. His grace, the Archbishop of Canterbury, went down to the Convention shortly after twelve o'clock, in his Archpiscopal state robes, attended by Sir John Dodson, the Queen's Advocate, and Vicar-General of the Province, F. H. Dyke, Esq. Her Majesty's Proctor and Registrar-general of the province, and F. Kuyrett, Esq., his grace's secretary. The other members of the upper House present were the Bishops of Bath and Wells, Exeter, Salisbury, Oxford, and Chichester. The latter Reverend Prelate, in the absence of the Bishop of London, unable from ill health to attend, presented the petition agreed upon at the Freemasons' Hall on the 14th of January, which having been read by the Registrar, was ordered to lie on the table. In the Lower House there were sn attendance the Dean of Canterbury, Prolocutor, the Venerable Archdeacons Harris and Thorp, the Rev. Dr. Mill, Proctor for the diocese of Canterbury, and the Rev. G. E. Gillett, Proctor for the Diocese of Peterborough. Archdeacon Thorp presented the petition from the same meeting to the Lower House. when the following proceedings are reported to have taken place:—

"A discussion arose as to the competency of the House to receive a petition. Application was made, through the Prolocutor, for the Archbishop's opinion, prior to any further proceeding; whereupon the Lower House was summoned to an interview with the Upper House. The Prolocutor then stated that a petition had been brought for presentation to their house, and the members wished to obtain the opinion of his grace and the Upper House on their competency to receive it.

"The Archbishop of Canterbury said that the Lower House, being legally constituted, was in a position to receive the document alluded to to try the Very Rev. the Prolocutor.

"The members of the Lower House then withdrew, and, on assembling in their chamber, the petition was received, and an order made for recording the fact of its reception. The Lower House was proceeding to the consideration of other business when the members were again summoned to the Upper House, and, on their entrance, the Archbishop of Canterbury directed Mr. Dyke to read the following eocument:—

"In the name of God. Amen:—We, John Bird, by Divine Providence, Archbishop of Canterbury, Primate of all England, and Metropolitan, President of the present Provincial Synod or Convocation of the Bishops and Clergy of the province of Canterbury, do by this present writing continue and prorogue the said Sacred Provincial Synod or Convocation, lately to, and until this day or place, continued and prorogued, and all and singular the certificates or returns already made and delivered, and all others which have not yet been made and delivered, in the same state in which they are now, until Thursday, the 21st day of August next ensuing, to a certain upper chamber, commonly called 'The Jerusalem Chamber,' situate in the deanery belonging to the Collegiate Church of St. Peter, Westminster, with further continuation and prorogations of days then following and places, if it shall be necessary to be done in their behalf.

(Signed) 'J. P. CANTUAR.'

"The reading of this document necessarily put an end to all further discussion, and terminated the proceedings of the Convocation for the present season.—*Guardian.*

In the Court of Chancery, on Friday, Mr. Bethell applied for an injunction to restrain Nicholas Wiseman, John Athanasius Cooke, and Edward Norris, f-om selling or transferring £7000 stock, while a suitwas impending. Some Roman Catholic gentlemen visited one Carrs, a native of France, and a member of their church, while he was at the point of death and procured a deed of gift of the principal part of his fortune, for the benefit of certain Roman Catholic Priests and establishments. The injunction was granted.—*English Churchman.*

One of the Churchwardens of Wallsend, Mr. Cook, who with his man-servant, entered the church of that parish under cover of the night, two or three weeks ago, and sacrilegiously carried off the candlesticks from the altar, and placed them in an auction-room in the town for sale, has received a letter from the Bishop of Durham commanding him to replace them.—*Ibid.*

The Clergy of St. Saviour's, Leeds, have appealed from the Bishop of Ripon to the Archbishop of York, as they have the power to do by a recent act. The further dealing with the case is now in the hands of the Archbishop. In the mean time, a clergyman of altogether different views from the late clergyman has been appointed, and considerable changes have been made in the way of the performing the Church service.—*Ibid.*

There is no foundation for the report that the Bishop of Newfoundland was about to be translated to the vacant See of Nova Scotia. No appointment has as yet been made to the latter Bishopric.—*Ibid.*

New Publications.

The Quarterly Review for January (Messrs. L. Scott & Co's republication) contains: 1. *Cummings Hunter's Life* in S. Africa, a sensible estimate of those sanguinary volumes: 2. *Grote's Grecian History—Socrates*, a highly interesting and instructive article; 3. *The Ignatian Epistles*, a very able defence of the shorter Greek recension, and a thorough exposure of Mr. Cureton's uncritical and prejudiced advocacy of the three Syrian Epistles, discovered by him. 4. *The Mysteries of Ceylon* is a merciless castigation of Lord Torrington, late Governor of that cruelly treated colony, and his employer Lord Grey—the atrocities perpetrated by the former, and approved of by the latter, are a foul blot on the nation's fame, and should be severely punished. 5. *Cheap Sugar and Slave Trade; 6. The British Museum*, full of interesting details as to the contents and other particulars of that vast National Institution, and a searching investigation of the mismanagement and blunders of its Trustees. 6. *Germany and Prussia*, a valuable sketch of the past and present projects of the latter power in its struggles for German supremacy. 7. *Life and Letters of Southey*, which will be perused with pleasure; 8. *The Ministry and the Pope*, lays bare the intrigues and concessions of the Whig Ministry for 20 years past, and recommends a *concordut* as the best remedy for present difficulties. 9. *The Defenceless State of Great Britain*, a caustic Review of Sir Francis Head's late work.

We have also received BLACKWOOD'S MAGAZINE, for February, republished by the same firm; HARPER'S NEW MONTHLY, and the INTERNATIONAL by Stringer and Townsend, for March; Wood's republication of the BRITISH AND FOREIGN MEDICO-CHIRURGICAL REVIEW for January, and the KNICKERBOCKER for January and Feb., which we are obliged to defer noticing from the press of foreign news and other matters.

THE EVERGREEN for March, appears with accustomed punctuality; is embellished with an engraving—"*The Blind Girl*," and a pleasing tale—"The Trip to the West, No. 3; continuation of Adina's Letters; a Paper on Missions; a commencement of a promising article on Jeremy Taylor; several other short pieces, Poetry, Book Notices, Church Intelligence.

We acknowledge with thanks, the receipt of "The Old Red Sandstone," by Hugh Miller; from Gould, Lincoln & Co, Boston, through R. Carter & Co.; and THE ANNUAL OF SCIENTIFIC DISCOVERY, from the same publishers.

THE WOMEN OF ISRAEL. By Grace Aguilar. 2 vols. New York: D. Appleton & Co. 1851.

The objent of the writer is to show that the prevalent ideas respecting the low and degraded state of woman under the Mosaic dispensation is without foundation, and that they were recognized and treated as fully equal to men. The case is managed with much dexterity, and no small amount of special pleading. The delineation of the Scripture characters, and the remarks on their conduct and motives, are felicitously written, and abound with touches of delicacy and beauty. Unhappily the New Testament forms no part of the Scriptures in the view of the authoress; and the Virgin Mother and other holy women, whose names are there recorded, meet with no honor or admiration from Miss Aguilar. "The veil is upon her heart," and she unconsciously bears witness to the truth of Christianity, while striving to depreciate and overthrow it. Her account of the fall and her explanation of the promise then made are feeble and jejune; the prophecies relating to the Messiah are explained away or unnoticed; and her great hope is the temporal restoration of the Jewish state, with its priesthood and sacrifices as in times of yore. Her doctrinal system resembles Socinianism and Pelagianism in some of their worst features. While we have read some parts of these volumes with admiration, we have experienced in others feelings of deepest pity, and compassion for the spiritual blindness of the authoress.

We are glad to learn that a Course of Lent Lectures will be delivered in ST. PAUL'S CHAPEL, on *Wednesday evenings*, by the Clergy of Trinity Parish. The Service will commence at half-past 7 o'clock. The *Sunday Evening Lectures* in the same Chapel, are continued as usual.

An interesting Report from the *Mariner's Home* on the North River, under the Pastoral charge of the Rev. Dr. M. Johnson will be found on the fourth page. It is a praisworthy undertaking, and should be liberally supported.

We hope our readers have not been detained by its length from pursuing the able review of the *Shin* question in the Spirit of Missions and republished on the first page. It gives much light on the subject of Chinese Theism, if their non-descript system may be so termed, and also suggests some useful and profitable reflections on the value of the operations of the Bible Society, and how far the versions they publish are correct and reliable. The modern Greek versions first published have, we believe, since been condemned as corrupt in diction as well as erroneous in the sense; a Burmese version was long unknowingly circulated rendered, so as to favor the peculiar views of the Baptists; and though a Chinese version has been in use for years, it now appears that a fundamental question has yet to be settled.

Diocesan Intelligence.

NEW YORK.—*Episcopal Acts by the Bishop of New Hampshire at the request of the Standing Committee.*

Quinquagesima Sunday, March 2, A. M.—In Calvary Church, New York, Morning prayer was read by the Rector, Rev. Dr. Hawks the Ante-communion was read by the Assistant Minister, the Rev. Mr. Frost, the Bishop preached, confirmed *twenty-one* persons, and addressed the Candidates.

E. In St. Luke's Church, Evening Prayer was read by the Rev. Dr. Haight, the Bishop preached, confirmed *thirty-two* persons, and addressed the Candidates, the Rector, the Rev. Mr. Tuttle having road the preface.

Appointments by the Standing Committee for the Visitation of the Bishop of New Hampshire.

Quinquagesima Sunday,	Mar. 2,	A. M.	Calvary.
		E.	St. Luke's.
First Sunday in Lent,	Mar. 9,	A. M.	Transfiguration.
		P. M.	Chapel of Grace.
		E.	Holy Trinity, Brooklyn.
Second Sunday in Lent,	Mar. 16,	A. M.	*Ordination*, Ascension, N.Y.
		P. M.	St. Philip's.
Third Sunday in Lent,	Mar. 23,	A. M.	St. Paul's, Brooklyn.
		P. M.	St. Mark's, "
		E.	Messiah, "
Fourth Sunday in Lent,	Mar. 30,	A. M.	Zion, New York.
		P. M.	Christ.
		E.	Epiphany.
Fifth Friday in Lent,	April 4,	P. M.	Christ's, North Brooklyn.
Fifth Sunday in Lent,	April 6,	A. M.	St. George's.
		P. M.	Holy Communion.
		E.	Emmanuel.
Sixth Wednesday in Lent,	April 9,	E.	St. Andrews.
Sixth Friday in Lent,	April 11,	P. M.	Grace, Brooklyn.
		E.	All Saints, N. Y.
Sunday before Easter,	April. 13,	A. M.	St. Paul's, New York.
		P. M.	Annunciation.
		E.	St. Thomas's.

NORTH CAROLINA.—Services performed by the Bishop during the Past Winter.—

Nov. 24, 1850, 26 S. after Trinity. Officiated in the Chnrch of the Holy Innocents, Henderson.
Dec. 1st, 1st S. in Advent—in St. Mary's Chapel, Raleigh.
Dec. 8, 2 S. in Advent—in Christ Church, Raleigh.
Dec. 15, 3 S. in Advent—Holy Innocents, Henderson.
Dec. 22, 4 S. in Advent—St. John's, Williamsboro'.
Christmas Day and Sunday after Christmas—Holy Innocents, Henderson.
2d Sunday after Christmas [5 Jan. 1851] and the Feast of the Epiphany—St. Stephen's, Oxford.
1st S. after Epiphany—Holy Innocents, Henderson.
2 S. after Epiphany—Emmanuel Church, Warrenton.
3 S. after Epiphany—St. John's, Williamsboro'.
4 S. after Epiphany—St. Paul's, Louisburg.
5 S. after Epiphany—Holy Innocents, Henderson.
Wednesday, Feb. 12, Morning, at Mr. William Eaton's—Night, St. Stephen's, Oxford.
Septuagesima Sunday—Holy Innocents, Henderson.

On occasion of these services the Holy Communion was administered, and in the Church of the Holy Innocents, Henderson, baptized one adult and confirmed 4 persons. In St. John's, Williamsboro', confirmed one person. In Emmanuel Church, Warrenton, 4 persons; St. Stephen's Oxford, 4 persons.

A much esteemed correspondent, who has transmitted the above notice, also writes:

We have had the Bishop with us during the winter. I have never seen him in better health and spirits. He has been ardent and zealous in the discharge of his duties, and has also performed the duties of Rector of our Parish. It had almost been broken up, not having had a clergyman for twelve months, but the zeal and ability with which the Bishop enforced the great truths of the Gospel and the claims of our branch of the Church Catholic have infused new life in the Congregation, and our prospects are now more flattering than ever. May God grant him health and strength to continue long in the performance of his arduous duties as the head of our Diocese.

To Correspondents.

"R. T. S. L." in our next; also "N. J." whom we heartily thank for his beautiful lines. We much regret that "C. D. J." come too late for this number.

We will be obliged to "Z. C." for his address, in pursuance of the rule relating to communications long since. "K," will receive attention.

CLERICAL CHANGES.

Rev. Thomas F. Davis has removed from Chapel Hill, North Carolina, to Henderson, North Carolina. Letters and papers intended for him are to be directed accordingly.

Married.

At Burlington, New Jersey, on the 25th February, by the Rev. Prof. J. A. Spencer, John A. Reynolds, of Chester County, Peansylvania, to Miss Sarah Askew, of Cecil County, Maryland.

Died.

Suddenly on Tuesday, the 25th ult., at the Rectory of Christ's Church, Hudson, New York, Mrs. MARY L. WATSON, wife of the Rev. Wm. Watson aged 34. Her remains were taken to Watertown, Connecticut, for interment.

Distinguised for firm and constant piety, Mrs. W. was peculiarly well fitted for the sphere in which she moved. As the wife of a clergyman, she was all that either he or his people could have desired; and yet she was quiet, retiring, and unobtrusive in all her ways and habits. She did good not to be seen of men, and enjoyed her reward in the happy consciousness of endeavouring to obey and follow her SAVIOUR, and in the gentle yet powerful influence which she wielded in her home.

Although but recently removed to the city of Hudson, she was already there greatly beloved. It was the privilege of the friend who pens this brief notice to witness many tokens of the high regard entertained for her and her afflicted husband by the members of the parish, and to hear of several others, not the least of which was, the appointment of three Vestrymen as a Committee, to attend the remains to the distant place in Connecticut selected for the interment. They will there be met by a very large number of the sorrowing former associates of the deceased, who loved her much because they had known her long.

R. C.

Feb. 23rd. died at her residence in the Township of Van Vorst N.J., MRS. SARAH VAN VORST, in the 64th year of her age.

Mrs. Van Vorst was a lady of those sterling good qualities, which need little of the aid of panegyric. The history of her life is written in the hearts of a large circle of friends, who feel that her influence has been not only a spell to attach them to her person while living, but (what is far better) a potent and energetic virtue, calling forth the latent good in their own characters, strengthening its feeble gems, and giving a practical scope and energy to all pure and noble aspirations.

It has a still better record, perhaps, in that wide circle of the poor and friendless, whom she has made her spiritual kindred by offices of true Christian charity. Her name is written in Heaven on a page illuminated with genuine good works. Few days have passed in her long, and singularly active life, in which Christ has not come to her doors in that lowly form, in which He every day hides Himself, that He may test men's hearts,—in the person of the poor, the destitute, and the afflicted. It may be said truly and soberly, so far at least as we may anticipate His judgment, that He has seldom found her unprepared for such visits. She has been eyes to the blind, and ears to the deaf, and the shadow of a Rock to many a weary wanderer. That she has made for herself many *friends* of that kind, who either in their own persons, or in His, *will receive her into Heavenly Habitations*, is fairly within the bounds of "a reasonable, religious, and holy hope."

Mrs. Van Vorst's character was a happy union of strong masculine good sense, with a quickness of susceptibility, and a breadth of sympathy for all shapes, and even shows of human suffering, that bordered on the romantic. She was careful in her daily charities to mix good counsel with good deeds. Her fine womanly heart, however, (and her Christian wisdom too) was shown in this, that the kind deeds invariably came first the good counsel afterwards; of the most active and vigorous understanding, her affections were still more active. Her life was a genial day, chequered by many clouds and rains; her death *was a cloudless sunrise upon a Sabbath morning*. As the church-bells rang, and the sun came forth in unexpected brightness after a stormy Saturday, and the children were hastening on their way to their Fathers House, her gentle spirit took its flight, and she fell asleep.

M.

Departed, on Septuagesima Sunday, 1851, (Feb. 16) in the Communion of the Catholic Church, Laura Constantia, wife of J. Stark Houghton, of New York, and daughter of Dr. William Bell White, formerly of Boston, in the 26th year of her mortal life. [Also, on the evening of the same day, Alice Frankland, infant daughter of J. Stark and Laura C. Houghton.]

A youthful but fervent spirit has departed. For nine years past, the deceased was a faithful servant of the Lord in His holy temples, with those who instructed the children of the Church, and with them who conducted the "service of song." She will long be remembered with affection in those two churches which have been blessed by the constant and valuable assistance which she rendered her brother in his sacred duties; St. James, Downington, Penn., and St. Peters, Salisbury, M.D. In this latter "house of prayer," she served the Lord for five years, "playing upon the instrument of music," and chanting the praises of the Lord. Here her voice was last heard on the Eve of Annunciation B. V. M., 1850, and after a brief residence of 10 months among new relations and friends, her willing soul was called away to that rest of which she had so often sung:—

With joy shall I behold the day
That calls my willing soul away,
To dwell among the blest:
For lo! my great Redeemer's power
Unfolds the everlasting door,
And points me to his rest.

Mother of cities! o'er thy head
Bright peace, with healing wings out-spread,
For evermore shall dwell:
Let me, blest seat! my name behold
Among thy citizens enroll'd,
And bid the world farewell.

On the 13th ultimo, in his eighth year, Lewis Steinport, only son of the Rev. Lewis L. Noble, Rector of St. Lukes Church, Catskill, N.Y.

Notices.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 11th instant, at 7½ o'clock.

THOS. P. CUMMINGS, Rec. Sec.

March 8, 1851.

MEDICO-MECHANOLOGY.

Important Free Lecture, by Dr. E P. Banning. Owing to the extent of the subject embraced in the summary of his recent lectures, delivered on Saturday evening last, Dr. Banning was unable to compass the entire Course. He will, therefore, at the request of many ladies and gentlemen, deliver another free lecture this evening, (Saturday, March 8) at 7½ o'clock, at the Society Library Rooms, 348 Broadway, on the Philosophy of Attitude, in its bearing on a Symmetrical and graceful form of body, and the causes, prevention and cure of Spinal Curvature, and other Physical deformities.

1t$

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Feb. 23, the following contributions, viz.:

H F M, Bristol, RI, Af and Ch, 2; Male S S, Christ, Baltimore, Cape Palmas, Ch, 70; S S Grace, Honesdale, Pa, Fem Sch, 1, Chi, 10; St Peters, Cheshire, Ct, Af, 11; Fam M box, 2; Lad Miss Circle, Brooklyn, by Miss Pierrepont, Fem Ed, Chi, 25; Calvary, Phila, 6; St Thomas, Grange, C H, Va, half 19; Bloomfield parish, Madison Co, Va, half 3 25; Christ, Millwood, Clark Co, Va, Mrs M B Whiting, Gr, 10; Miss Lucy S Nelson, Af, 3; for Mrs Hill's Sch, 3; Gen, 25—40; a member of St Stephens, Wilkesbarre, Pa, add'nl, 10; Christ, N Brunswick, Chi, 10, Gen, 20—30; Trinity, Bristol, Ct, 11 50; St Pauls, Lynchburg, Va, 66 and 1—67; St James, Arlington, Vt, 24; St Pauls, N Haven, Ct, [offgs col for Af, 3] 107; St Peters, Plymouth, Ct, offgs col for Ch 50c, 9 20; Dr Minor, U S W, by Rev Dr McGuire, Cavalla Ch, 20; St Johns, Cold Spring Harbour, LI, 3; Trinity, Natchez Miss, 106 55; Union, Claremont, NH, 1 50; St Marks, New Canaan, Ct, 2 50; St Johns, Ponteney, Vt, 4 50; St Pauls, Wells, Vt, 1 65; cash by T N S, 30c; Grace, Sandusky city, Ohio, Af 10, Ch 10—20. Total, 606 95.

P. P. IRVING,
March 4, 1851. 2 Park Place.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Feb. 25, viz:

St Marks, New Canaan, Ct, 10; Dom Miss, from a lady, 1; St James Hydeville, Vt, 7 37; St Johns, Poultney, Vt, 7 35; St Pauls, Wells, Vt, 1 13; Union ch, Claremont, N H, 4 50; offgs St Pauls ch, N Haven. Ct, 163, (of which $2 is special for Ill, $3 for Milwaukie) Trinity, Natchez Miss, 171 38; S S St James, Goshen, NY, 2; St Johns, Cold Spring Harbour, LI, 5 27; St Georges, Fredericksburgh, Va, for new Miss to Oregon, 50; thro' J K Sass, R A in S C, Charleston, St Philips, for Bp Kemper's jurisdiction, 25; Bp Freeman's, 26; Mo Miss Lec, 2 87; Prince Frederick, Pa, 80; James Island, St James, 8; Clerendon, St Marks, 25 50; Charleston, St Pauls, 73 22; Indraus, 1 50; Wm Burrows, Esq, Sumter District, 25—294 9; a lady of the Ch of the Ascension, NY, per Mr Jackson, 1. Total, 718 9.

THOMAS N. STANFORD, Treas.,
New York, March 4, 1851. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 18th inst.

Right Rev Geo Burgess, DD, Diocese of Maine, 10; Mrs C Hecker, ann, 2; Mrs S Gracie, ann, 2; W H Priest, an, 2; S Davis, ann, 2. Total, 18.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, March 4, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 18th inst.

James B Kissam, MD, 1, Mrs C Hecker, 2, Mrs S Gracie, 1, W H Priest, 1, S Davis, 2, ann sub'rs; J Barrow, don, 1. Total, 8.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, March 4, 1851. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 18th Feb., the following contributions, viz:

From St Pauls Chapel, NY, Rev Dr Haight, 117 14; Ch of Holy Cross, Troy, Rev J I Tucker, 25; Christ, Poughkeeepsie, Rev S Buel, (offgs) 39. Total, 181 14.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
March 4, 1851. 55 Water street.

The undersigned gratefully acknowledges the following receipts, viz: $15 from Trinity ch, Wilmington, Del, Rev E M Van Deusea, Rector; 20 from Centurion ch, Fort Monroe, Va, per Rev M L Chevers; both sums through Thos N Stanford, Esq; also 5, a family Christmas offg, NY, per J L Aspinwall, Esq.

JAMES LLOYD BRECK,
St. Paul, Minn., Jan 29. For the Minn. Mission.

FREE CHURCH OF THE GOOD SHEPHERD.

The Subscriber gratefully acknowledges the receipt of $3 for the poor, from T P C, by Messrs Stanford & Swords.

The donation furnished immediate relief to a poor widow with a family of suffering children, and aided one or two other worthy persons.

R. HOYT.

LITTELL'S LIVING AGE, No. 356, 12½ cents.

CONTENTS.

1. Philip Doddridge, *North British Review.*
2. My Novel; or, Varieties in English Life; Chap. XIII. to XXIX., *Blackwood's Magazine.*
3. Mr. Whitney's Pacific Railway, *Morning Chronicle.*
4. Flax, a Substitute for Cotton, *Do.*
5. Rise of the Military to Power, *Daily News.*
6. Separate Judicial from Legislative Power, *Times.*
7. Birth Day of California, *Do.*
8. Military Crisis in Europe, *United Service Magazine.*

With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by DEWITT & DAVENPORT, Tribune Buildings New York.

CHRIST IN HADES.

D. APPLETON & CO. Publish this week, "Christ in Hades," a Poem by William W. Lord. One vol 12mo, price 75cts.

This admirable poem is founded upon the belief that the Soul of the Saviour after his crucifixion, passed to the abode of the spirit of men, and thence came forth triumphant. It possesseth surpassing grandeur and majesty of thought, with much force and beauty of language, and harmony of versification.

MISS SEWELL'S NEW WORK.

D. APPLETON & CO. will publish next week "Readings for Every Day in Lent," compiled from the writings of Bishop Jeremy Taylor, by the author of Amy Herbert, Gertrude, Child's First History of Rome, &c., 16mo.

PREFACE.

The following pages have been compiled principally for the use of those young persons who are not likely to be well acquainted with the voluminous works of Bishop Taylor.

The subjects selected have been such as seemed likely to lead from Repentance and Self-examination, to growth in Grace and Christian Perfection; the Sunday meditations being of a different kind, and connected with events in the Life of our Blessed Lord. Very little has been taken either from the "Golden Grove" or the "Holy Living and Dying; those works being generally well known.

The endeavor to concentrate our thoughts upon some definite subject can scarcely, at any time, be made without profit; and it is humbly trusted that those, who may strive with prayer and earnest purpose of heart, to fix in their mind the ideas suggested for each day during the coming season of Lent, will find themselves at the closing of it, better enabled to live according to the measures of that "Faith which is a certain image of Eternity, which beholds Heaven at present, and sees how blessed a thing it is to die in God's favor, and to be chimed to our grave with the music of a good conscience."*

* Bp. Taylor's Sermon on the Flesh and the Spirit.

BOOKS FOR THE HOLY SEASON OF LENT.

PRACTICAL DIRECTIONS FOR THE OBSERVANCE OF LENT, by the Right Rev. Horatio Southgate, price 25cts.

"Warnings of the Holy Week," being a Course of Parochial Lectures for the week before Easter and the Easter festivals; by the Rev. W. Adams, MA., author of Old Man's Home, &c., price 50cts.

"The Gospel Narrative of our Lord's Passion," harmonized with reflections, by the Rev. Isaac Williams, B.D., late fellow of Trinity College, Oxford, price 75cts.

"The history, object and proper observance of the holy season of Lent," by the Rev. Wm. Ingraham Kip, D.D, author of "The Double Witness of the Church," "The Christmas Holy Days in Rome," &c.

"Tracts for the Christian Seasons," a series of sound religious Tracts suited for all classes, and intended to illustrate each Holy Seasons, $3 25 unbound, 5 50 bound.

"A Serious Call to a Devout and Holy Life," adapted to the state and condition of all orders of Christians, by Wm. Law, A.M., price 75cts.

STANFORD & SWORDS,
137 Broadway.

STANDARD EPISCOPAL WORKS, Published by D. Appleton & Co., 200 Broadway.

Arnold's Rugby School Sermons, 12mo, reduced to 50c
Anthon's Catechism on the Homilies, 18mo, 6c
——— Early Catechism for Young Children, 6c
A Kempis on the Imitation of Christ, 16mo, $1, reduced to 75c
Burnet's History of the Reformation. Edited by Dr Nares. Cheap edition, 3 vols, 2 50
Burnet on the Thirty-nine Articles. Edited by Page. Best edition, 8vo, 2
Beaven's Help to Catechising. Edited by Dr. Anthon. 6c
Bradley's Family and Parish Sermons, complete in one volume, 2
Cotter. The Romish Mass and Rubrics. Trans., 39c
Coit, (Dr.) Puritanism Reviewed, 12mo, 1
Evans' Rectory of Valehead, 16mo, 50c
Faber on the Doctrine of Election, 8vo, 1 75
Four Gospels (a Practical Family Commentary on the). Edited by Dr. Tyng. Illustrated with 12 steel engravings, 8vo, cloth, 2
Gresley's Portrait of an English Churchman, 50c
——— Treatise on Preaching, 12mo, 1 25
Hook. The Cross of Christ; Meditations on our Saviour, 50c
Hooker's Complete Works. Edited by Keble, 2 vols, 4 50
Ives, (Bishop) Sermons, 16mo, 50c
Jarvis's Reply to Milner's End of Controversy, 12mo, 75
Keble's Christian Year, handsomely printed, 16mo, 75c
Kip's Early Conflicts of Christianity, 12mo, 75c
Layman's (A) Letter to a Lord Bishop, on Sacerdotal Powers, 12mo, paper, 25c
Lyra Apostolica, 18mo, 50c
Marshall's Notes on Episcopacy. Edited by Wainwright, 22mo, 1
Manning on the Unity of the Church, 16mo, 75c
Maurice on the Kingdom o Christ, 8vo, 2 50
Magee on Atonement and Sacrifice, 2 vols 8vo, 5
Newman's Sermons on Subjects of the Day, 12mo, 1
——— Essay on Christian Doctrine, 8vo, paper cover, 50c, cloth 75c
Ogilby's Lectures on the Church, 16mo, 50c
——— on Lay Baptism, 12mo, 50
Paget's Tales of the Village, 3 vols, 16mo, 1 25
Pearson on the Creed. Edited by Dobson. Best edition, 8vo, 2
Psalter, (The) or Psalms of David, pointed for chanting. Edited by Dr. Muhlenberg, 12mo, sheep, 50cts, half cloth 38c
Southard. The Mystery of Godliness, 8vo, 75c
Spencer's Christian Instructed, 16mo, 1
Sherlock's Practical Christian, 16mo, 75c
Spincke's Manual of Private Devotion, 16mo, 75c
Sutton's Disce Vivere, Learn to Live, 16mo, 75c
Swart's Letters to my Godchild, 32mo, gilt edges, 38c
Trench's Notes on the Parables, 8vo, 1 75
——— Notes on the Miracles of our Lord, 8vo, 1 75
Taylor's Holy Living and Dying, 12mo, 1
——— Episcopacy Asserted and Maintained, 16mo, 75c
Wilberforce's Manual for Communicants, 32mo. Illuminated Title, cloth, gilt edges, 38c
Wilson's Lectures on Colossians, 12mo, 75c
Wilson's Sacra Privata, 16mo, 75c
Whiston's Constitution of the Holy Apostles, including the Canons. Translated by Dr. Chase, 8vo, 2 50
Wyatt's Christian Altar. New ed, 32mo, cloth, gilt edges, 38c.

CHURCH ORGAN FOR SALE, in Gothic case, five stops, and swell very powerful and sweet tone, built 2 years ago by one of our best makers, and warranted in every respect, will be sold at one-third its oost for want of use. Apply at 69 East 16th st, near 3d Avenue, after 6 P.M. Mar 8-1t

Poetry.

From a translation of the De Profundis.

BY G. GASCOIGNE.—A D. 1540-1577.

From depth of dole, whereon my soul doth dwell,
From heavy heart which labors in my breast,
From troubled sprite, which seldom taketh rest,
From hope of heaven, from dread of darksome hell,
O gracious God, to thee I cry and yell:
My God, my Lord, my lovely Lord, alone
To Thee I call, to Thee I make my moan.
And thou, good God, vouchsafe in grace to take
This woful plaint
Wherein I faint
Oh! hear me then for Thy great mercy's sake.

Oh! bend Thine ears attentively to hear;
Oh! turn Thine eyes, behold me how I wail!
Oh! hearken, Lord, give ear for mine avail,
Oh! mark in mind the burdens that I bear;
See how I sink in sorrows every where.
Behold and see what dolours I endure,
Give ear, and mark what plaints I put in ure;
Bend willing ears, and pity therewithal
My willing voice,
Which hath no choice
But evermore upon thy name to call.

If Thou, good Lord, should'st take Thy rod in hand,
If Thou regard what sins are done,
If Thou take hold where we our works begun,
If thou decree in judgment for to stand,
And be extreme to see our senses scanned;
If Thou take note of everything amiss
And write in rolls how frail our nature is,
O, glorious God, O King, O Prince of power!
What mortal wight
May thus have light
To feel Thy power, if Thou have list to lower,

But Thou art good, and hast of mercy store,
Thou not delight'st to see a sinner fall,
Thou hearkenest first, before we come to call,
Thine ears are set wide open evermore,
Before we knock Thou comest to the door;
Thou are more prest to hear a sinner cry
Than he is quick to climb to Thee on high.
Thy mighty name be praised then alway
Let faith and fear
True witness bear,
How fast they stand which on Thy mercy stay.

Selected Matter.

Mariner's Home.

The following report of the Mariner's Home, on the North River, under the pastoral care of the Missionary in charge of the Floating Chapel of the Holy Comforter, has been prepared for information of those friends, who so kindly contributed to its establishment, and with a view to interest the members of the church, in aiding to complete the proposed arrangements, which are necessary to carry the work successfully on.

New-York, *February* 12, 1851.

It is nearly four years since I accepted and assumed the charge of the Floating Chapel of the Holy Comforter; and it is three years since I suggested the establishment of a Home for Seamen. But not until May last, was it determined to take a house and try the experiment. Accordingly, a few gentlemen came forward and subscribed liberally towards the rent, and three of the number became security for the payment of the whole, and through the liberality of others, the house was furnished throughout for about $225. A keeper of experience in the business, with an excellent wife to manage the internal affairs, and both communicants in the Church, took the charge of it. Through the month of June nothing was done. About the 1st of July quite a number of seamen were received for our encouragement, and from that time to the present, the keeper has reported to me that there have been kept 323 men. Now let it be remembered that your Missionary has been brought in contact and spoken to, I should say conversed with, if not the 323 men, yet nearly that number. That all have had, and the larger portion have embraced, the privilege of daily family prayers, and also that of meeting the Missionary on Wednesday evening, for prayer and singing, and reading Holy Scripture, and of hearing a few words of encouragement and exhortation to forsake the ways and service of sin for the service of our Lord Jesus Christ; and it must, I think, strike us all, that if we want to reach the sailor—influence him—touch his heart, and interest him in religion, one of the best ways is, unquestionably, through a well-regulated family of seamen. But this is not all. Numbers have been reclaimed from intemperance, and in several instances men of family, and they have brought their money in various sums, to the amount of $200, and given it to the keeper to send to their wives and children abroad, which, but for this house, would have been spent for liquor or at the gaming table. At the Wednesday evening services, the attendance has been from 8 to 30, according to the number in the house. I have had them come to those services, looking as if they wished they could be somewhere else, but when they left, they left in tears. I have had them decline to come at first, but just before they went to sea, they were seen among our little number kneeling down in prayer, and afterwards saying they wished they had been there before. Some have parted with the keeper in tears, begging he would not forget to have the prayers of the Church offered for their safety, and others have even written from foreign ports upon the eve of a long voyage, requesting, among other things, the same privilege. But I will not go on, as I have said enough to show that a Christian Home, rightly managed and conducted, may be made, under God's blessing, one of the most efficient means of benefiting the sailor. You see at once the Missionary can get acquainted with them, and they with him. Thus a mutual interest is awakened, and that feeling of strangeness so common to all who go to a church where they do not know the minister, is done away, and a home feeling is created in the bosom. We have had many instances of this in the inquiries which the returned seamen have made of the keeper about the minister and the church, and how we are getting on. And then again, a Home under the care of the Missionary, is the best and most efficient, because the minister is recognized and looked up to as the Pastor, and he feels in going there, that he is not altogether among strangers, but that it is his proper field of labor.

I know not whether this Home can be sustained. *It certainly cannot without prompt and efficient aid.* It was a small beginning and very incomplete. To carry it on, there should be a better location and a larger house, more comfortably fitted out, but not so large as to increase the current expenses. It should have a library, the daily papers, and some things for the innocent amusement of Seamen. It should be made attractive; and bye and bye, if God prospers it, conveniences for taking care of the sick. It has not been comfortable for the winter, and we have not had the means to make it so. When once established and known, it is my opinion that it will pay nearly, if not quite all the expenses. And here I must state that there are many and great difficulties to be encountered, and also as a consequence, expense. But I would ask—where, and how is any good thing accomplished without these? A runner must be employed with good wages, for all Sailor Boarding Houses have one or more. And these with their jug of rum by their side, or their bottle of rum in their pocket, are on the alert in every direction, even in boats down the Bay to meet the vessels arriving in port, courting the friendship of Jack, and securing him for their houses through a drink or two of liquor. There was one instance under the eye of our keeper which I will here give. Upon the arrival of a vessel at the wharf last fall, there were so many of the seamen who manned her, so grossly intoxicated through these runners, that there was not sober men enough to moor the ship. There is, and ever will be opposition from these houses, to any and all efforts, so to improve the condition of the sailor, that he will not go to these low and degrading places. And I no not wonder that there is. They see, like "Demetrias, the silversmith, that their craft, by which they have their wealth, is in danger," and like him and his fellows they are "filled with wrath." But it can be of little use to preach to them the Gospel of Christ, and warn them of their temptations and dangers, and then send them from the House of God to these very places of drunkenness and vice. The following is a statement of the expenses of the house, which present a gratifying result, amply sufficient to interest those who are blessed with the means to afford what is necessary to establish it, and enable us to continue it.

Cr.

By Receipts	$1132 41	
Donations through myself and others, from various persons	650 00	
Am't due by Seamen absent at sea	150 00	
		$1932 41

Dr.

To Rent of House 8½ months	$ 425 00	
Cost of Fitting up the House	225 00	
Current Expenses for Carrying it on	1156 38	
		$1806 38
Balance		$ 126 03

In addition to the above, the House has sustained in losses by runaway seamen, about	$100 00
By death and Sickness of Seamen	25 00
And the Distressed and Homeless	23 00
	$148 00

A committee of three gentlemen is associated with the Missionary in this work, and any person feeling disposed the object, may send their gifts to me, care of Messrs. Stanford and Swords 137 Broadway, or to either of the members of the Committee.

D. V. M. JOHNSON.

Charles Ely, 104 Broadway.
Edward Haight, 68 Maiden Lane. } *Committee.*
Thomas P. Cummings, 74 Beaver st.

From the Gospel Messenger.

The Rev. Brother, to whom the following letter was addressed, has kindly forwarded it to us for publication.

Saint Paul, Min., Nov. 9th, 1850.

Rev. W. Ayrault.—*Rev. and Dear Brother*:—The Rev. Mr. Gear has shown me your most kind letter of the 14th, which you wrote to him in reply to his solicitations for this humble Mission in Minnesota. He perhaps informed you that his letter was founded upon his own promptings. Bro. Gear is deeply interested in our work, and he is to be excused in doing that, which I should not feel at liberty to do, unless I were invited so to do by my brethren. It has always been a principle with us at Nashotah, and now again in Minnesota, not to make pulpit appeals, or to traverse the Church for funds to carry on the work we have had in hand, believing that the Great Head of the Church would do for us all that was necessary, provided we worked on in faith obediently.—And were we to suffer want in doing His work, it must be His will, and then we should be honored by suffering along with Him. There is nothing in which the *great Apostle* to the Gentiles more constantly gloried than in "tribulations" and all manner of suffering for Christ Jesus, in so much that he judged that he was filling up that which remained behind of the sufferings of Christ, and is there not a remnant of these things to the Church militant, in all time until the Lord doth come again? But my dear Brother, I must not occupy your time thus, for we are far otherwise ourselves than being thus honored, for we have no trials here that are worthy of a comparison, even with the sufferings of the Apostles, much less those of Christ Jesus our Lord.

Our desire, dear Brother, is to prepare this ground for the coming in of the Parochial Clergy. We regard this mission as the forerunner of the settled Clergyman and the permanent establishment of the Church in this country. We have now gone over the entire of those parts of Minnesota inhabited by the whites. And it is our happiness to assure our brethren of the good will of those people towards us, in not only extending diligent hospitality towards the supply of our necessities when travelling, but in giving ear to the word *preached*. We have not failed in planting a Station, for the regular ministrations of the Church, in any point of the Territory where there are white people. These are at present *thirteen* in number. The Church is now by our system not only represented at every village and settlement where any denomination (of religionists) preach, but at others where the Church is the *only voice* of God to the people. The Church is at length on the frontier of this extreme North West, and may she ever keep her place there, where she ought to have been years and years ago. I refer to what has been the frontier country from time to time. The experience had at Nashotah in Wisconsin, has been of the very greatest importance to us in Minnesota. We have ourselves the fullest confidence in the system. It is no longer an experiment. I mean an experiment for the Church in this age and country—for we take nothing to ourselves as though we had invented it—had such been the case, it would have been the strongest reason for our having nothing to do with it. We believe it to be the great missionary system of the early Church and of the purest ages of Christianity—and the only open question has been, will the Church receive it in the present day, that is, is the Church sufficiently in earnest to admit of a system of self-denial and self-sacrifice, (entire unselfishness) for the cause of Christ? This has been the question, and my heart is greatly encouraged to think that the great Head of the Church will prepare and fit in this our day, not only *laborers* of this spirit for His work, but by the Holy Spirit will awaken many of the Clergy and Laity to a deep sense of the share that they have and can take in it by their prayers and alms. I neither believe that Nashotah would ever have survived its third year nor Minnesota seen the sun, had not the faithful through the Church, been praying continually for it. This had been so truly the case to my knowledge, by many whom I had never seen, and never expected to see in this life, that I dare not withdraw from a work that had so strong support in the Lord. We are therefore beginning again, my dear brother, in a new and barren field, and look to the Lord of the Harvest to bless our planting, and also to raise up Laborers in due time to this field also when it shall have become white unto the harvest. We find a few Church people almost every where, but they are too frequently as sheep lost or strayed away very far from the Fold; nevertheless, in this even, we find a delightful work, which reminds us of the teaching of the Gospel, whereby we may (under God) make Angels in Heaven rejoice. We judge the school house and private house worship should as speedily as possible give way to the more solemn services of the Sanctuary. The people hear all sorts of doctrine from the school house platform—we feel the great necessity of a Church edifice at every Station as soon as practicable. But a difficulty at once arises—the people are *too few* and *too poor* to erect a complete Church for themselves, and it cannot be expected of the Faithful in the east to build these Churches for them, and yet a Church they must have, where they can be made *one Body* in Christ by the Unity of the Faith. We do therefore resort to the following method for the accomplishment of this first object. We select two or three plans of Churches that shall be in simple style, but in as close agreement as possible with the best rules of Church architecture, and these we divide up into two, three, or four sections, and then propose to the people to build such a section or sections, as their members require, their pecuniary and other ability will admit of, added to the help that we can give them. There is scarcely a settlement where such a proposition cannot be met within a year after it has been organized into a Station, and some much earlier than this. We have then a little Church: it may be and is small, but nevertheless a Church in appearance and in intent, and one admitting of enlargement and inviting to enlargement, by the very manner in which it was begun. We can then organize the people into a body, and thereafter by the weekly offering, we can teach them the duty of supporting the ministry, and then as soon as they can one by one (or two Parishes together) maintain the Parish Clergyman, we shall withdraw, that such may thereafter enter upon their labors, exclusively as the Parochial Ministers of these people. Such is the great purpose of our Mission. And we believe it will introduce the Church to the Frontier country speedily, effectually and universally, having the Blessing of God accompanying our every endeavour. Permit me to give you one instance whereby the above system of Church building has already succeeded. I refer not to St. Paul, where the earnest labors of Father Gear had been bestowed for some time previous to our coming into the Territory, and where the little Church (complete in itself, except a transept, which may be added at any time hereafter) is already enclosed, and promising to be ready for occupancy by Christmas—built of plank, in the early pointed style—but to the settlement at the Falls of St. Anthony, where we could not upon our arrival, learn of a single Churchman being there, or of any one interested in the Church, where now already the corner stone of the "Church of the Holy Trinity" has been laid, and the *first section* of a plank Church is to be built at once, and paid for by the people, excepting the aid of one hundred dollars specially donated to it by the friends of the Mission in Trinity Church, New Haven. This is a beautiful instance of the strength of this system to do the work of the Church in the newly settled parts of our land.

It will afford me much pleasure to inform you, Rev. and Dear Brother, from time to time of our poor labors for Christ, if they will be of any satisfaction to you or to your good people. I should at this time inform you of the mode whereby candidates for the Sacraments are prepared, that is, by Disciplines, if my time would permit it. With much love and gratitude for your good will towards us, begging a constant interest in your prayers. I remain your fellow laborer and brother in Christ's Church.

James Lloyd Breck.

From the January Quarterly paper, S. P. G.

Ordination of Native Ministers at Madras.

The Society has received the following gratifying letter from the Bishop of Madras, dated Sept. 13th, 1850:—

I must not let the mail go without giving you a little account of my first Ordination (the most solemn and responsible prerogative of a Bishop's duties,) especially as the candidates were all from your Society's Missions. Three were admitted on the occasion (the 1st of September) to Holy Orders, two to Deacon's, and one to Priest's. Two of them were natives, and one an East Indian. The names of the Deacons are the Rev. J. L. Regel, and the Rev. D. Savaramootoo, the former to be licensed to Bangalore, the latter to the district of Tanjore; the name of the Priest is Rev. C. Aroolappen, licensed to a district in Madras. In their examination the week previously they gave me every satisfaction. The two natives both write and speak the English language remarkably well, and their replies to the written questions were much to the point, and well expressed. The examiners were the Ven. the Archdeacon, the Rev. W. Keene, and the Rev. J. V. Bull, who considered their papers very creditable. Mr. Regel has some knowledge of the Latin and Greek languages, but is a very superior Tamil scholar. Your Missionary, the Rev. Mr. Brotherton, examined them in the Tamil language. I will only add, their doctrinal views and general knowledge of Church history were all that I could desire, and their conduct impressed me with the belief that they will be able and faithful ministers of the New Testament.

The solemn act of setting them apart for the holy office was to me, and I know also to many others, most affecting and instructive. It is a day to be remembered by us. I had more than a dozen clergymen present, and a crowded audience in the cathedral. To us, as ministers, it brought us back to the day when we took our own vows and obligations, upon us, and many of us felt enough to humble us in the dust in remembrance of our unfaithfulness, and especially in contrast with the mercies we have experienced, and thankful that we had the cross of Christ on which to fix the eye of faith.

Your secretary, the Rev. Mr. Symonds, gave a most valuable sermon to the candidates and ministers, declaring the duty and office of those who were admitted, and how the people ought to esteem them in its faithful discharge. I have requested him to print the sermon, as also I have an address delivered by the Rev. Dr. Powell previously, to the candidates; so that I hope many more besides those present may be benefited by the services.

It was to me a delightful consideration, that in this first exercise of my office in ordaining to the holy ministry, two out of three of the candidates should be natives. *The progress of our Missions can only be very limited until God raise up for us a native ministry.* I could not help hoping and praying, as I received these natives into the sacred office, that they might prove the "first-fruits" of a glorious harvest of holy and devoted ministers, whose "fruit should shake like Lebanon, and should make those of this country to flourish like grass of the earth." May our God hear the prayers of His Church for this important object!

I am very busy preparing to enter upon my primary visitation. I deliver my charge, if all be well, on the 1st of October, in my cathedral, and soon after that start in a steamer for the western coast, Mangalore, Cannamore, Quilon, &c.; then march through Travancore, Tinnevelly and Tanjore, where I hope to become well acquainted with your flourishing missions.

NEW YORK LIFE INSURANCE COMPANY,
Office No. 106 Broadway.
Accumulated capital, Jan. 1, 1851,
$354,755 24,
as per sixth Annual Statement.

A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared. Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

Pliny Freeman, Actuary. Morris Franklin, Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.
A copy of the Annual Statement, and every information can be obtained at the office, 106 Broadway.

PATENT METALIC BURIAL CASE.
FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

THE BRITISH PERIODICALS
AND THE
FARMER'S GUIDE.

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the four leading Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable work, called the
"*Farmer's Guide to Scientific and Practical Agriculture,*"
By Henry Stevens, F. R. S., of Edinburgh, author of the "*Book of the Farm,*" &c., &c; assisted by John P. Norton, M. A., New Haven, Professor of Scientific Agriculture in Yale College, &c., &c.
This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.
The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the steel engravings, and is sold at 25 cents each, or $5 for the entire work in numbers, of which there will be at least twenty-two.
The British Periodicals Re-published are as follows, viz:
THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)
Although these works are distinguished by the political Shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

TERMS.

For any one of the four Reviews,		$3,00	per annum.
For any two,	do.	5,00	"
For any three,	do.	7,00	"
For all four of the Reviews,		8,00	"
For Blackwood's Magazine,		3,00	"
For Blackwood and three Reviews,		9,00	"
For Blackwood and the four Reviews,		10,00	"
For Farmer's Guide, (complete in 22 Nos.)			$5.00

Payments to be made in all cases in advance.

CLUBBING.
A discount of *twenty-five per cent.* from the above prices will be allowed to clubs ordering four or more copies of any one or more of the above works. Thus, 4 copies of Blackwood or of one Review to be *to one address* for $9; 4 copies of the 4 Reviews and Blackwood. $30; and so on.
*** Orders from clubs must be sent direct to the publishers as no discount from these prices can be allowed to Agents.
Money current in the States where issued, be received at par.
☞ Remittances and communications should be always addressed, post-paid or franked, to the Publishers.
LEONARD SCOTT & CO., Publishers,
79 Fulton st., entrance 54 Gold st. N.

CHURCH BELLS.
AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.
Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order.
ANDREW MENEELY.
West Troy, Jan 1, 1851.

FIRE INSURANCE.
BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.
This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.
Organs constantly on hand, and repaired and tuned town and country, at moderate charges.
HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

CLERICAL SPENCERS.---These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.
References of the highest character can be given.
For address, apply at the office of this paper.
Nov. 16—tf

Published and for Sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " " 2, "	"	6 00
" " " 3, "	"	6 00
Questions on the Acts, 1,	"	6 00
" " " 2,	"	6 00
" " " 3,	"	5 00

New Books of Instruction.

Question on Genesis, Parts I. & II., each	6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity	30 00
The Church Catechism Simplified by Question and Answer	3 00
Scripture Reading Lessons, Part I.	5 00
Do. do. " II.	5 00
Do. do. " III.	5 00

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents.
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.
My Mother's Jewel, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.
Agnes and Eliza, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.
☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Nov. 30, 1850 Church Depository, 20 John St

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."
UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.
Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.
By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.
H. P. Gengembre,
Agent for S. Gengembre & W. Anderson
Feb. 15—3m

ORGANS.
CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.
It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.
Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.
Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Officers.
PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Edward Haight. Elizur Ward.
Richard Sill. George Draper.
Isaac Foyer. Francis Bourne.
Charles P. Burdett. Joseph M. Browning.
Isaac F. Cox. Walter T. Welchman.
John Wight. Edward L. Houghton.
Harrison D. Hunt.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD. Rev. T. H. Taylor, DD
" B. I. Haight, DD. " J. H Price, DD.
" H. J. Whitehouse, DD. " Gregory T. Bedell.
" Charles H. Halsey. " Benjamin Evans.
The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.
Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

ORGANS.
HENRY ERBEN, 172 CENTRE ST has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.
No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.
No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.
No. 3.—A Swell Organ, with 8 stops. 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.
No. 4.—A Swell Organ, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.
A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.
A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.
Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.
For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:
NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.
"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations
"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.
(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"
☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850.—tf

CEMETERY OF THE EVERGREENS.
THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.
The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.
The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.
Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.
Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.
Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.
Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE COLLEGE OF ST. JAMES,
Washington Co., Maryland.
THE Second Term of the Ninth, (Annual) Session, will open on Monday, March 3d. Application may be made to Rev John B. Kerfoot, D.D., Rector. For further information, or for the admission of pupils to the College or Grammar School. P. O. address, College of St. James, Md. Jan 18—8t

CHURCH ORGANS
FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.
One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.
N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850.—tf

PROTESTANT EPISCOPAL CEMETERY.
MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20		
" " interest " "	29,581 36		
	$311,389 56		
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,831 69	124,416 44	186,973 12
Nett accumulated fund,			$1,082 618 09

ASSETS.

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 6, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

SIXTH ANNUAL REPORT
OF THE
NEW YORK LIFE INSURANCE COMPANY,
Made in Accordance with the Provisions of the Charter, as Amended.
During the year 1850, 1755 Policies have been issued. The premiums during the same period, and the undivided Reserved Fund of January 1, 1850, amouet to $341,073 98

DISBURSEMENTS.

Amount paid for salaries, fees to physicians, clerk hire, &c.	$10,204 72	
Advertising, office rent, furniture, printing, books, stationery, interest on guarantee capital, &c.	5,609 38	
Amount paid to agents for commissions, State taxes, postages, medical examinations, exchange, &c.&c.	19,817 07	
Amount paid for losses by death, less discounts for payment in advance,	76,185 62	
		111,816 79
Nett balance of premiums to 1st January,		$229,257 19

ASSETS.

Invested in United States and New York State Stocks, in accordance with the charter,	$172,830 98
Cash on hand,	36,270 06
Bonds and Mortgages	23,550 00
Notes received for forty per cent. on life policies	114,020 30
Premiums on policies in the hands of agents,	8,083 90
Total amount of accumulated capital,	$354,751 24

The Board of Trustees have resolved to pay an interest of six per cent. for the past year, on the amount of previous dividends, payable in cash, on and after the first Monday of March next.
They have likewise declared a Dividend of fifty per cent. for the past year, ending 1st of January, 1851, to be credited on the books of the Company to such parties as may be entitled thereto. Certificates will be issued to those who have paid the whole of their Premium in casa.
The Guarantee Capital, amounting to $30,910, included in the last Annual Statement, has, during the year, been cancelled and surrendered by a resolution of the Board of Trustees, in accordance with the Charter.

Amount of accumulated capital,		$354,755 24
Amount appropriated as a reserved fund,	$141,256 06	
Amount of dividends to credit of dealers for 1846, '47, '48, '49, and '50,	117,113 00	
Amount of dividends for 1851,	85,868 00	
Amount of interest for 1851, on previous dividends,	7,026 78	
Balance of dividend interest previously declared,	3,491 40	
		$354,755 24

Whole number of Policies issued		to 1st Jan., 1850,	4,767
Do.	do.	for the year 1850,	1,755
Do.	do.	to 1st Jan., 1851,	6,522

TRUSTEES.
Morris Franklin, John S. Bussing,
O. Bushnell, Spencer S. Benedict,
David A. Bokee, J. M. Wardwell,
Alfred Freeman, M.D., Cyrus Curtiss,
John M. Nixon, Henry S. Seaman,
Henry A. Nelson, Daniel S. Miller,
Samuel C. Paxson, Isaac C. Cendall,
Jonathan K. Herrick, John C. Beach,
William Coxe Dusenberry, Pliny Freeman,
Robert G. Fairfield. William Barton.
Pliny Freeman, Actuary.
MORRIS FRANKLIN, President.
March 1—4t

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.
FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commnces on the 1st. of September, and closes the last of June.
Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.
Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.
References.
Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "The united interests of the Gospel and the Church."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS—
Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.

REV. WILL
PUBLISHE

Daily

☞ Public Worship
this city, and Brooklyn
In Trinity Church,
" St. Luke's Church,
" Church of the Ann
" Church of the Ho
On Fridays, evening
And on Saints' Days
tertory, at 11 A. M.
" Emmanuel Church,
days and Holy D
" Church of the Hol
Church of the Trans
And, on Saints' Days,
" Grace Church Br

Calen

16. Second Sunday i
23. Third Sunday in
25. Annunciation of
30. Fourth Sunday i

6. Fifth Sunday in
13. Sunday before E
14. Monday before E
15. Tuesday before
16. Wednesday befo
17. Thursday before
18. Good Friday
19. Easter Even
20. Easter Day.
21. Monday in Easte
22. Tuesday in Easte
25. St. Mark's Day.
27. Fifth Sunday aft

"Sweet, lovely, ea
to Paradise: but we s
"There

How swift, how s
From this dark
To that of gloriou
Where grief co
Oft may it be, the
For whom at da
Ere noonday serv
Abides in chang
No more to need ou
But subject of our a

We prayed at mo
For absent suffe
And now, our lau
For him and ev
Who, having run
And died in hol
Rest from their to
Us by their me
Like them to live, li
And perfect bliss w

If with our thank
'Tis for oursel
For him can rise
In Christ he fel
And blest are the
E'en from that
In Paradise with
On them Death
And oh! how swee
With soul untired,

And now—fulfill'
To cleanse his
Thro' gates of he
He joyous is b
And there, prese
Within His te
Accepted is his
In the Lamb's
And, in the glorio
He stands, while g

Then still our "h
For saints call
Still silent tears
For us, not yet
But while we ch
And at the Alt
As bread and wi
With him we'
Our bond in Chris
Be we in Paradise,
Quinquagesima, 18

*I believe Dr Ogil
lay down to die, were
ger meaning than
with his unceasing
He was *tired* of the
of earth, and God to
in Abraham's bosom

†He had little mor
have ventured this
day for a year—in
the Chelsea student
Our beloved Profess
February—the Feas
was a day of pecul
sides being "a doub
and the day of our
this stanza, to parap
morning sermon—th
the Temple of holin
Although we kne
thanks were render
istic service, than o
er. Was he not
Saints" at the Alta
in our closets?

S

C

Dear Mr. E
mond has been a
mittee of the Bo
Episcopal Chur
sionary to Oreg
he will take his
ing and importa
him well will, I
a more happy s
could scarcely h
of large benevol
terprising and s
and possessing a
and things,—th
without which t
in such an ente
for the Church,
suitable person
Church in that
important a part
confirmation of
deem the partia
known him from
ual, and if you
tion in the colo